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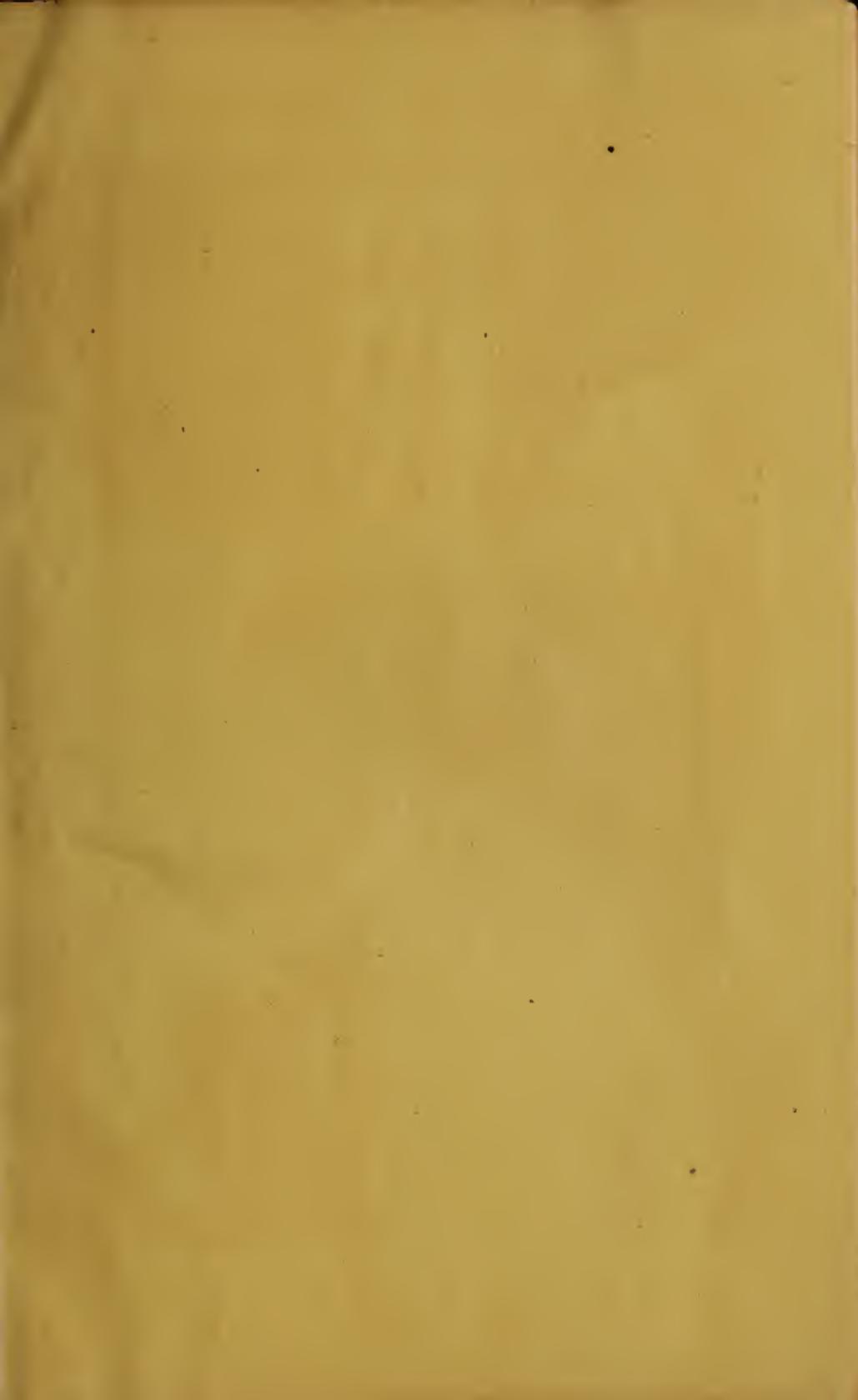


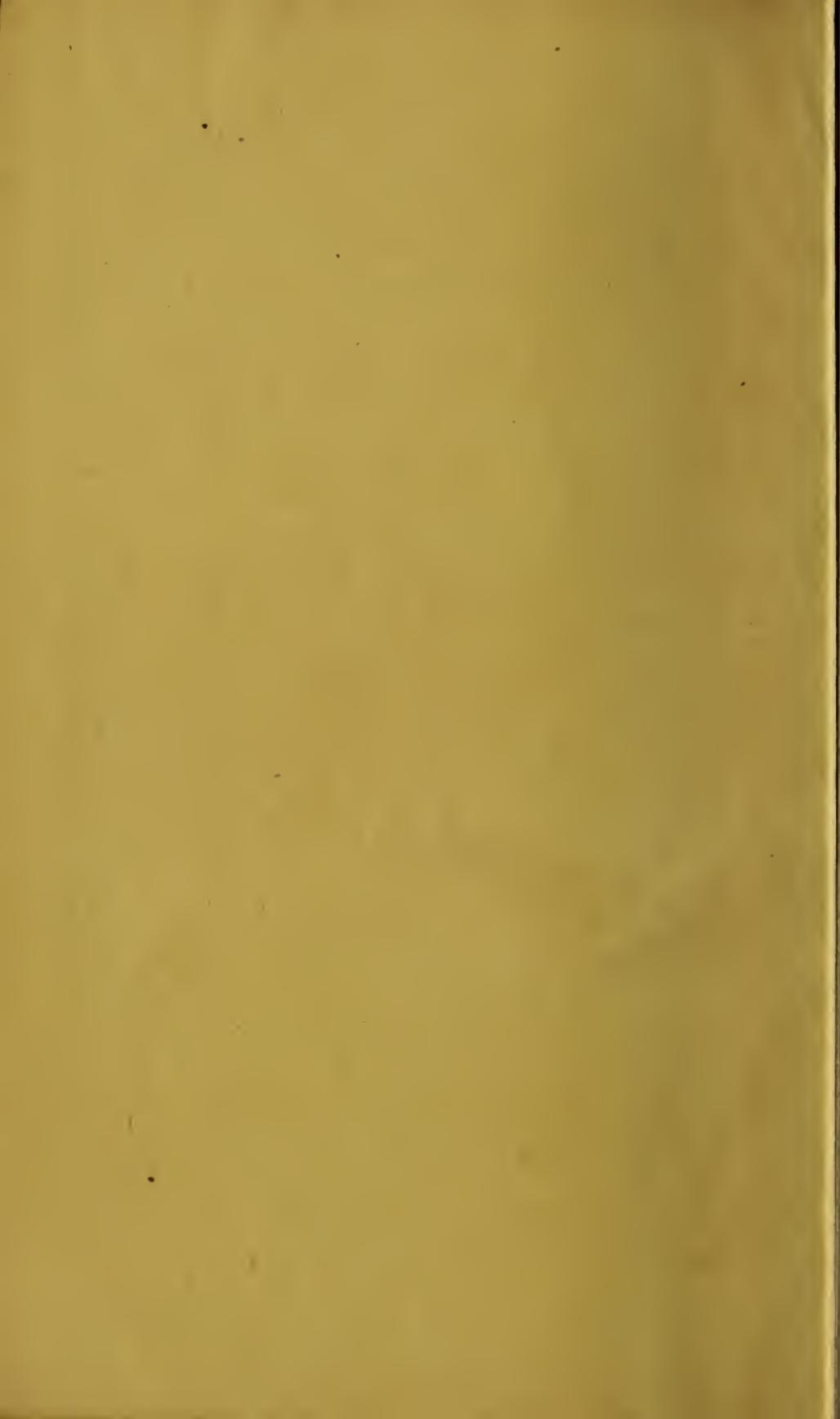
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The Scripture History
of



Our Lord and Saviour.



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THE SCRIPTURE HISTORY

OF

Our Blessed Lord and Saviour,

JESUS CHRIST:

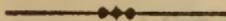
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HIS DIVINITY, DOCTRINE AND MISSION.

BY

M. B. STERLING CLARK.

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New York:

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381 BROADWAY.

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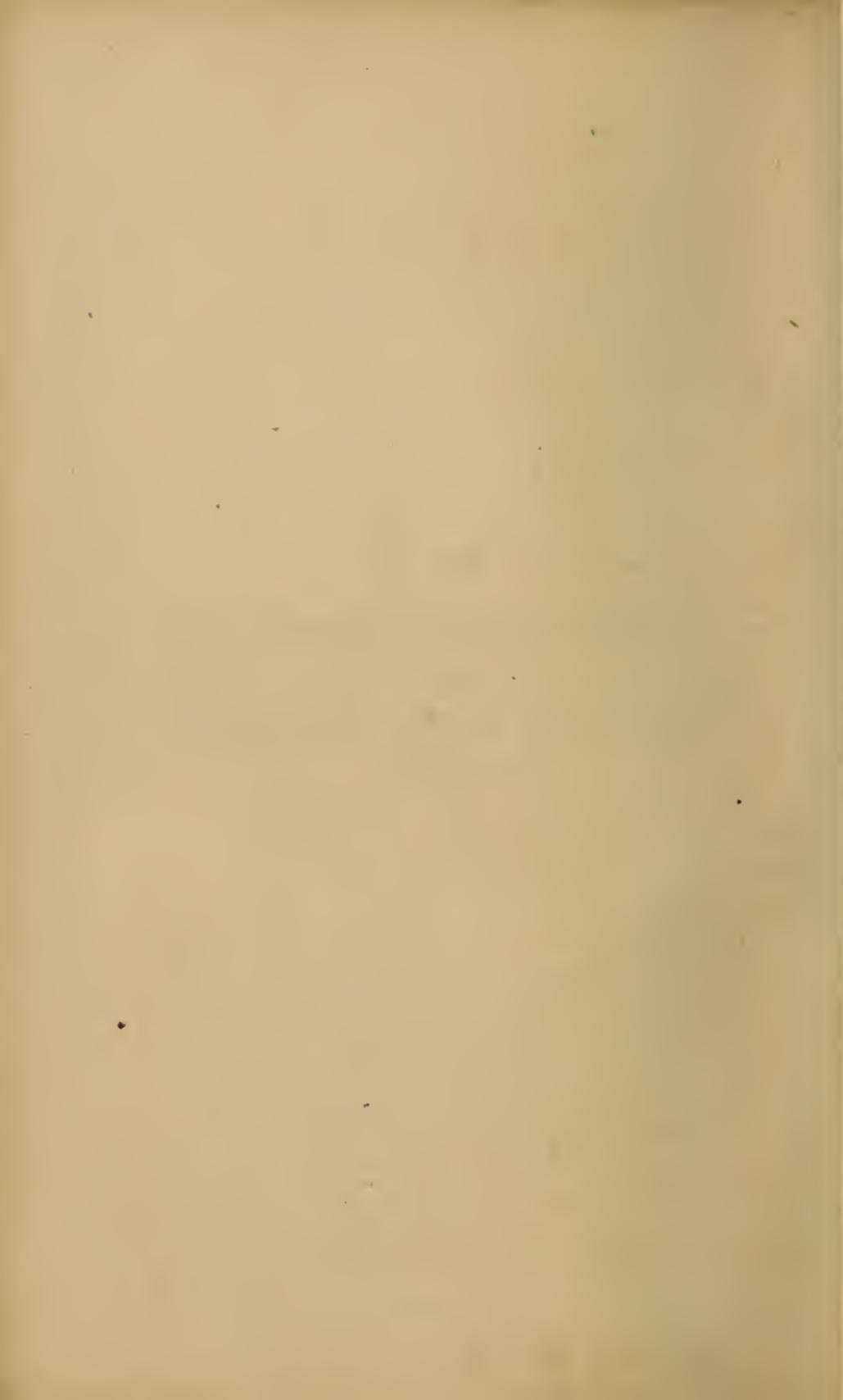
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TO  
The Children of the Church,  
BY  
ONE OF HER GRATEFUL ADOPTED  
DAUGHTERS.



## P R E F A C E .

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THE object of this little work is to illustrate, in a simple and concise way, the Life, Teachings and Divinity of our blessed Lord, and the strict fidelity of the Church to these "first principles." It is designed, and in the opinion of judicious friends happily arranged, for the instruction of the young and those who have neither time nor means to devote to an extended study of the great subjects of which it treats; while to all classes of readers it will be a useful manual, on account of the clearness and simplicity with which it unfolds the leading doctrines of our faith. The Scriptural argument for our Saviour's Divinity, especially, is as complete, compact and convincing as it is possible to comprise in the same space.

The style is purposely plain and simple, and the language, as far as practicable, that of the Holy Scriptures; as being in itself the most suitable, and the best every way to be treasured up in the minds of the young and the old.

A brief private history of this little book, it is hoped, will give Christian readers an interest in its perusal and circulation. Most of its material was first prepared for the private instruction of a Sun-

day-School Class in a small village in Jefferson County, New York, where, until recently, services of the Church had never been held. The authoress, herself brought by a gracious Providence to love these privileges, was led, by her anxious care for these lambs in the wilderness, to devote her leisure hours to the preparation of a simple compend, to aid them to appreciate, as she did, the wonderful life, character and doctrines of their Saviour.

Meanwhile, through these and other efforts in this community, there was growing up a desire for the ministrations of the Church, which resulted in the establishment of regular missionary services, and the gathering together of an interesting congregation, of whom *fifteen* are new communicants.

Then followed the desire for a little Church of their own. This suggested the idea of reconstructing and publishing the old manuscript, with the hope that from its profits a sufficient sum might be secured to lay the foundation of a *House sacred to Prayer*. With this purpose and mission, and the hope that it may encourage some wanderer to keep the faith, it is now sent forth to the Christian world. And to this end it is recommended to the public by the author's friend and pastor,

THEODORE BABCOCK.

RECTORY OF TRINITY CHURCH, WATERTOWN,  
WESTERN NEW YORK, *Epiphany*, 1860.

# CONTENTS.



| CHAPTER                                                    | PAGE |
|------------------------------------------------------------|------|
| I. THE DIVINITY OF JESUS CHRIST .....                      | 9    |
| II. THE BIRTH AND CHILDHOOD OF JESUS .....                 | 16   |
| III. BAPTISM AND PUBLIC MINISTRY OF OUR SAVIOUR.           | 34   |
| IV. THE MIRACLES OF OUR LORD .....                         | 42   |
| V. CONTINUATION OF OUR LORD'S MIRACLES AND DOCTRINES ..... | 50   |
| VI. CONTINUATION OF OUR LORD'S MINISTRY .....              | 58   |
| VII. THE CLOSING OF OUR LORD'S PUBLIC MINISTRY ..          | 68   |
| VIII. THE ACCOUNT OF OUR SAVIOUR'S CRUCIFIXION...          | 90   |
| IX. THE RESURRECTION OF OUR LORD .....                     | 119  |



THE SCRIPTURE  
HISTORY OF JESUS CHRIST,

Our Blessed Lord and Saviour.

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CHAPTER I.

THE DIVINITY OF JESUS CHRIST, OUR SAVIOUR.

GOD created heaven and earth ; He said, Let there be light, and there was light. He made the evening and the morning. He gathered the waters together, and called them seas ; the dry land He called earth, and he caused it to bring forth the herb yielding seed, and the fruit tree yielding fruit after his kind. He made the sun, moon, and the stars. He created every living thing that moveth in the deep, and the winged

fowl that fly above the earth. He created every living creature on the earth, the cattle, and creeping things, and beasts.

Then God said, LET US make Man in OUR image, after OUR likeness. Here God spoke to His only begotten Son, Jesus Christ, begotten before all worlds, whom He hath appointed heir of all things, by whom also He made the worlds, and of whom God said, Let all the angels of God worship him; and to this Son He said, Thy throne, O GOD, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

He spake here also to the Holy Ghost, the Lord and Giver of Life, who proceedeth from the Father and the Son, who with the Father and the Son together, is worshipped and glorified, who spake by the prophets of old, who descended in the likeness of a dove upon Jesus at His baptism; the Comforter that Christ promised to send, that would reprove the world of

sin, of righteousness, and of judgment; the Spirit of Truth, that Christ promised should come and lead His followers into all truth, that would show them things to come, and that would glorify Christ, the only begotten Son of the Father.

This Son, St. John says, was in the beginning with God. Ay, he says this Son was with God, and this Son was GOD, and that by Him were all things made; and as if to make it still stronger, he adds, And without the Son was not any thing made that was made. St. John calls this Son the Word; and, that there could be no doubt of the meaning of it, he says, The Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the Only Begotten of the Father,) full of grace and truth. And he says in another place, There are *three* that bear record in heaven, the Father, the *Word*, and the Holy Ghost; and *these three are One*.

When Adam and Eve were lost by sin, God in pity promised a Saviour, even Christ, "the Seed of a woman."

About two thousand years after, the Lord appeared unto Abraham, and commanded him to walk before Him and be perfect, and promised to make him a father of nations, and of kings, promised him the land of Canaan for his inheritance, and that in his seed should all the nations of the earth be blessed. From Abraham was to spring the promised Seed, the Shiloh, the Messiah, our Saviour.

About two hundred years after, Jacob specified the *tribe* of which our Saviour should be born, namely, the tribe of Judah; and the *time*, namely, before the sceptre and a law-giver should depart from Judah. The Lord swore unto David that his seed should endure forever, and his throne as the days of heaven.

David says, "The *Lord* said unto *my Lord*, Sit thou at my right hand, until I make thine enemies thy footstool." Here the Lord, the Great Jehovah, speaks unto the Son, David's Lord, that should be His offspring in the flesh, and said, Sit thou on my right hand, even as we know that Jesus Christ now sits at the right hand of God.

Again, "The Lord hath sworn, and will not repent. Thou art a priest forever, after the order of Melchizedek." This refers to Jesus Christ, and shows that the coming Messiah was to unite in His person the offices of King and Priest. The Messiah could not be a priest after Aaron's order; for He was to be born of David. But He was to be a priest after the order of Melchizedek, King of Salem, and Priest of the Most High God, who blessed Abraham, and brought forth bread and wine to him—the very same that Christ appointed as the memorials of his body and blood. Melchizedek was the only priest of the True God, of whom we have any knowledge, before Aaron. He was without predecessor or successor, as St. Paul says, without father, without mother, without descent, having neither beginning of days nor end of life; but made like unto the Son of God.

Isaiah says, "There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots." He said, speaking of the Messiah's birth, "Unto us a child is born, unto us a son is given; and the government

shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, *the Mighty God*, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever.

Jeremiah prophesies, "Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days, Judah shall be saved, and Israel shall dwell safely: and this is his name whereby He shall be called—the *Lord our Righteousness*."

Micah says: "Thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall One come forth unto me that is to be ruler in Israel; *whose goings forth have been from of old, from everlasting*."

The Old Testament Scriptures taught that the Messiah was to be born of a virgin in Beth-

lehem, of the house of David, son of Jesse, of the tribe of Judah, descendant of Jacob, Isaac, and Abraham, all of which was exactly fulfilled. The first promise of the coming of our Saviour was given to our first parents. The next promise was given to Abraham, about two thousand years before His coming. The paschal lamb, the type of our Saviour as the Lamb of God that taketh away the sin of the world, was first slain about fifteen hundred years before He appeared on earth. The prophets foretold His coming many hundred years before His advent; and the last prophet of the Jewish dispensation wrote about four hundred years before the Christian era.

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## CHAPTER II.

## THE BIRTH AND CHILDHOOD OF JESUS.

IN the year four thousand, Cæsar Augustus gave out a decree that all the world should be taxed. Each family went to their own city. Joseph took Mary and went to Bethlehem, because they were of the lineage of David. So many had gathered there that the inns could give them no lodgings, and they rested in a stable. Our Saviour was born in a stable, and cradled in a manger. The Son of God, equal with God, whose goings forth were from everlasting, in whom were centred the hopes of a fallen world, for whom Moses was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after, whom the prophets of old revealed to man, the *real* High Priest of whom the great king of Salem and the high priest of the true God was but a

type, the descendant of the most illustrious kings of the earth, David and Solomon, made himself of no reputation, and was made in the likeness of man, and humbled himself to be born of a virgin in a lowly place, too mean for the abode of man.

But the angels of heaven watched over him, and brought the glad tidings to earth. An angel of the Lord came to the shepherds, as they were keeping watch over their flocks by night, and the glory of the Lord shone around about them, and they were sore afraid. But the angel said unto them, "Fear not, for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you: ye shall find the babe wrapped in swaddling clothes, lying in a manger." The first announcement of our Saviour's birth was made to shepherds, even as the first promise was given to shepherds of old, Abraham, Moses, and David.

After the announcement, suddenly there was with the angel a multitude of the heavenly host

praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. This song of the angels the Church ever echoes in her *Gloria in excelsis*.

When the angels were gone away into heaven, the shepherds went to Bethlehem, and there found the babe in the manger. When they saw the child, they made known abroad the marvellous things they had seen and heard; and they returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

When the child was eight days old, he was made a member of the Jewish Church established by the direct words of God. God commanded His priests to receive little children into His Church, even at the tender age of eight days, under the awful penalty of cutting off from His people the soul that was uncircumcised. Here children, by the direct instructions of God, became children of His family by adoption, children of His covenant, before they were old enough to choose between good and evil.

At the time for the circumcising of the child,

he was called Jesus, the name given by the angel of the Lord before his conception. Jesus, as the name given to the Messiah, signified JEHOVAH, THE SAVIOUR, or JEHOVAH-SALVATION; for He should save His people from their sins. Isaiah foretold that "the Lord himself shall give you (the house of David) a sign; behold, a virgin shall conceive and bear a son, and shall call His name Immanuel, which, being interpreted, is, *God with us.*"

At the end of forty days, the time of the purification being over, Joseph and Mary brought Jesus to the Temple, to present Him to the Lord; (according to the law of the Lord, every male that openeth the womb shall be called holy to the Lord;) and to offer the necessary oblation to redeem Him. They were too poor to offer a lamb, as the law required of all those who were able to offer it, and they consequently offered a pair of turtle-doves, or two young pigeons. Well, indeed, may we look upon the dove as a sacred emblem; for was it not the dove that brought the olive leaf to Noah? Mary offered doves when she presented Jesus

to the Lord in the Holy Temple, and the Holy Spirit descended from heaven like a dove, and abode upon our Saviour at His baptism.

There was a man in Jerusalem named Simeon; he was a just, devout man, and the Holy Ghost was upon him. And it was revealed to him by the Holy Ghost, that he should not see death, before he had seen the *Lord's Christ*, or the Anointed, the Promised Messiah. He came by the Spirit into the Temple; and when the parents brought in the child Jesus, he took Him in his arms, and blessed God, and said, "Lord, now lettest thou Thy servant depart in peace, according to Thy word, for mine eyes have seen thy Salvation, which Thou hast prepared before the face of all people; a Light to lighten the Gentiles, and the Glory of Thy people Israel." Simeon blessed them, and said to Mary, "Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also;) that the thoughts of many hearts may be revealed. And at this instant, Anna, the pure

prophetess of fourscore and four years, that departed not from the Temple, but served God continually with fastings and prayers, perceived by the Holy Spirit that this holy child was Jesus, the Immanuel, God in the flesh. She, too, gave thanks to God, and spoke of Him to all who looked for redemption in Israel.

Jesus was born in the days of King Herod, and there came from the East, Magi, or wise men, to worship Jesus, the King of the Jews, who was to reign over all nations, according to the sure prophecies of old. They went to Herod and inquired where they should find the King of the Jews; they told him they had seen His star in the East, and had come to worship Him. When Herod heard these things, he was greatly troubled, and all Jerusalem with him. He immediately gathered the scribes and chief priests together, and demanded of them where Christ should be born. They told him, in Bethlehem of Judea. Then Herod privately summoned the wise men to his presence, and inquired particularly about the time the star appeared. He sent them to Bethlehem, and

told them to search diligently for the child ; and, when they found Him, to inform him, so that he could go to worship Him, too.

After listening to the king's instructions, they took their departure, and the star that they saw in the east went before them, and stood over where the young child was. They rejoiced with exceeding great joy when they saw the star. When they came into the house, they saw the child and the mother, and fell down and worshipped Him. They opened their treasures, and gave him gifts of gold, frankincense, and myrrh. God warned them in a dream not to return to Herod, and they returned to their own country by another way. After their departure, the angel of the Lord appeared to Joseph in a dream, and bade him, Arise, and take the young child and His mother and flee into Egypt, and remain there until he brought him word ; for Herod would seek the child's life. Joseph arose, and took them by night on their way to Egypt. They remained there until the death of Herod. When Herod saw that the wise men did not obey his instruc-

tions, he was exceeding wroth, and sent forth and slew all the children that were in Bethlehem and in all the coasts thereof, from two years old and under, according to the time he had inquired of the wise men. Here were the first martyrs slain for Jesus. "These were redeemed from among men, being the first-fruits unto God, and to the Lamb. And in their mouth was found no guile, for they were without fault before the throne of God."

At the death of Herod, the angel of the Lord recalled Joseph and Mary to their own country, but Joseph, still fearing for the safety of the young child, turned aside and dwelt in the city of Nazareth. The child grew and waxed strong in spirit, filled with wisdom, and the grace of God was upon Him.

At the age of twelve years, Jesus went up to Jerusalem, to the annual feast of the Passover, with Mary and Joseph; and when they returned, He remained behind in the holy temple, sitting in the midst of the doctors, hearing them and asking and answering questions, and all were astonished at His understanding and

answers. Mary and Joseph missed Him, and after three days found Him there. His mother said, Son, why hast Thou dealt thus with us? Behold, we have sought Thee sorrowing. But He also, anticipating His holy calling, answered, Wist ye not that I must be about my Father's business? They understood not the holy mission that brought Him to this world.

After this He went back to Nazareth with Mary and Joseph, and was subject unto them, thus adding new force to the fifth commandment by His obedience to His parents. Jesus, although the Son of God, submitted to the rite of circumcision, and thereby became a child of the covenant, a member of the Church upon earth. He was again taken to the temple and presented to the Lord at the purification of the Virgin Mary. At a proper age He went up to the great feast. He came to His own temple, even as Malachi prophesied; He knew all things, and by Him were all things made; still He listened to the doctors respectfully, and asked and answered questions in a child-like manner, though His wisdom astonished all that heard Him.

He saw the corruptions of the Jewish Church. He saw that the whole creation groaned and travailed in pain ; He beheld in the future the glorious dispensation of the Gospel, which would abolish death, and bring life and immortality to light ; but yet He quietly and patiently waited for His time to come. The only record we have of His life, from twelve years old until His baptism, is, that He increased in wisdom and stature, and in favor with God and man. These eighteen years of His life were spent in obscurity, and in performing all common duties and labors in a manner becoming His perfect character.

When we consider this part of our Saviour's life, how can we murmur because our calling is humble and our advantages few? When we realize that Christ our Lord left *heaven* to dwell upon earth for our salvation, we ought to welcome every trial, and any life, even the most monotonous, and any clime or home, whether among the red men of the forest, in the crowded city, or in the most obscure spot upon earth, if it is God's will to place us there.

If we love Jesus truly ; if we are His follow-

ers in spirit as in name, we shall possess that zeal and faith which made martyrs of old "sink down upon a bed of coals, as if it were a bed of roses," which made the encircling flames more welcome than love's fond embrace. This love of Jesus will make the golden crowns of earth turn to dross before the heavenly crowns unseen. It will make earthly honors undesired, and fame of no worth. It will teach us to look above the wealth of a world to our treasures laid up in heaven. It will make the great men of earth of no account, and their praise or censure of less import than the idle wind. It will make this earth grow smaller and smaller, until it becomes a mere speck in the vast universe, and its inhabitants but mere atoms of the dust. But it will make us earnestly desire to have even the lowest and meanest creature brought to the knowledge of our Lord and Saviour Jesus Christ in this world, and to life everlasting in the world to come.

If we are friends of Jesus, if we love Him, we must do whatsoever He has commanded us to do, without consulting our own feelings or

preferences. He has commanded us *to love one another ; to repent and be baptized every one of us for the remission of sins ; to eat of His body which was given for us, and to drink of His blood which was shed for us ; and that we should love the Lord our God with all our heart, and with all our soul, and with all our mind.* We must believe on the Son, if we would have everlasting life ; for we read in St. John : “ He that believeth not the Son, shall not see life ; but the wrath of God abideth on him.” Like the Apostles, we must be *sure* that He is the Christ the Son of the living God.

If we love Jesus, we must love His bride, the Church ; for Christ is the Head of the Church ; and so great was His love that He gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word ; and He continually nourishes and cherishes it, and has promised to be with it even unto the end of the world ; and then He will present it to Himself a glorious Church, not having spot or wrinkle, or any such thing ; but it will be holy and without blemish.

Without the Church, we could not obey the commands of Jesus to wash away our sins by the waters of baptism; neither could we partake of the Lord's Supper in remembrance of Him, and we should have no preachers sent to preach the Gospel of peace and glad tidings of good things. St. Paul says: "How shall they call upon the Lord in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? *and how shall they preach, except they be sent?*"

God, in His infinite wisdom, established the Church under the Mosaic dispensation, which was a shadow of heavenly things, and a type of the Christian dispensation which was to follow. The tabernacle was a shadow of the true tabernacle which the Lord pitched, not man. The veil in the inner temple was a type of the flesh of Christ, and was rent in twain from the top to the bottom when He expired upon the cross.

There were, by divine appointment, seasons set apart for religious worship, for commemorating certain events, and to keep constantly

before His people their obligations to God. Their weekly feast—the Sabbath—was kept for the creation of the world, for the wonderful deliverance of the Israelites from Egypt, and as a perpetual covenant between God and them. Their yearly feast of the Passover was to commemorate the fearful night in Egypt when the angel of death *passed over* the families of Israel, and smote the first-born of every Egyptian.

The feast of Pentecost was kept in remembrance of the giving of the law fifty days after the Passover. They had the feast of New Moons, the feast of Expiation, and many other sacred seasons.

Under the Christian dispensation, the Church appointed and still observes certain days to commemorate its great events, and to keep the life of our Saviour ever before His followers; and still has its ecclesiastical as well as civil year. The sacred year of the Jews commenced in the month in which the Passover was celebrated, answering to our month of April. The civil year commenced from the first new moon of October.

The Christian Church commences its sacred

year at *Advent*, about four weeks before Christmas. The Gospel and Epistle, and also the Collect, for each Sunday in Advent, are arranged in such a manner as to direct our thoughts to the advent or coming of Jesus Christ in the last day, when he shall come again in His glorious majesty, to judge both the quick and the dead.

Then comes *Christmas Day*, when the Church is decked with her wreaths of evergreen, and the fir tree, the pine tree, and the box together beautify the place of the sanctuary, and her children

“Carol joyfully,  
Carol the good tidings,”

“Speed the grateful sound,  
Telling ‘Merry Christmas,’  
All the world around.”

Then the Church bids them remember St. Stephen, the first glorious martyr, teaching them that they must rejoice in the birth of our Saviour, and, like St. Stephen, cheerfully lay down their life for Jesus. She next calls upon them to remember St. John, the Evangelist, whom Jesus loved, and to whom Jesus on the cross gave the charge of his mother, saying to her,

Woman, behold thy Son! and to the disciple,  
Behold thy mother!

Then, on the 28th of December, the Church points to the little martyrs, who were slain in Herod's wrath. The first day of the New Year commemorates the circumcision of our Saviour Jesus Christ. The sixth of January is the Epiphany, or manifestation of Christ to the Gentiles, made in the visit of the Magi, or wise men, to Jesus. The second of February, forty days after Christmas, is the day Mary and Joseph presented Christ in the temple, at the time of her purification, when she offered a sacrifice of a pair of turtle doves.

The next month brings the Lenten season of forty days' fasting and retirement from the busy world, when we give up our thoughts more especially to holy meditation, to the examination of our former lives, to renewed devotion, repentance and charity, and to following our Saviour through His forty days of fasting and temptation in the wilderness, through His works of love and charity, and His gracious miracles. We take with Him the Last Supper, go with

Him into the Mount of Olives, abide in Gethsemane while He prays, behold His agony and bloody sweat, follow Him to the cross and to His burial; and then wait for His resurrection on the joyful *Easter morn*, the Queen of days.

The Passover for hundreds of years pointed to the death of our Saviour as the Lamb of God that should take away the sins of the world. *Good Friday* keeps up the memory of His death and His sacrifice completed. And *Easter Day* commemorates His glorious resurrection, and is the Christian's great Passover feast.

Christ said, When the Bridegroom should be taken away, *then* should His disciples fast; and the Church set apart the very appropriate number of forty days for this purpose. Forty days it rained until the earth was covered, and every living thing perished, except the precious freight of the Ark. Moses fasted forty days when he received the Commandments. Elijah fasted forty days when he fled from the fury of Jezebel. The Ninevites fasted as long, repenting in sackcloth and ashes. And our Saviour's fasting forty days consecrated the number.

Then comes *Ascension Day*, or *Holy Thursday*, just forty days after Easter; for our Saviour was on earth forty days after the Resurrection, and then ascended into heaven; therefore we call it Ascension day. He was crucified on Good Friday, was raised from the dead on Sunday, which we keep as the Lord's day, instead of the old Jewish Sabbath. The next great feast day is *Whitsun-Day*, which was the Jewish Pentecost, which was also the day of the coming of the Holy Ghost, the Comforter.

After keeping a particular day for the Holy Spirit, and many for Jesus the Son, we then set apart a day for the glorious Trinity. From this date the several Sundays following take their names, as the first Sunday after Trinity, and so on to twenty or more. During the year, we have various days here and there in remembrance of the Apostles, that we may ever keep in mind their holy zeal and their doctrines, and, following their steps, may steadfastly walk in the way that leadeth to eternal life, through Jesus Christ our Lord.

## CHAPTER III.

## THE BAPTISM AND PUBLIC MINISTRY OF OUR SAVIOUR.

ON the banks of the Jordan stood John the Baptist, with his raiment of camels' hair, and a leathern girdle round his loins. This was the messenger sent to prepare the way of the Lord, that should be of the spirit of Elijah. Jesus, the meek and lowly, came to him to receive baptism. But John said, I have need to be baptized of Thee, and comest Thou to me? Jesus answered, Suffer it to be so now, for thus it becometh us to fulfil all righteousness. Then John baptized Him, and when He went up straightway out of the water, Lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon Jesus; and Lo, a voice from heaven pronounced these words, This is my beloved Son in whom I am well pleased.

The next day after this baptism, John the Baptist, and two of his disciples stood looking upon Jesus, and John exclaimed, Behold the Lamb of God! These disciples immediately followed Jesus, so great was their faith. One of these disciples, Andrew, remained a day with Jesus, and then went to bring Peter to see Jesus, telling Peter that he had indeed found the Messiah; they then returned to their vocation, until Jesus called them to be his Apostles, about a year afterward.

Jesus was led up of the Spirit into the wilderness. He fasted forty days and forty nights in a barren desert, with wild beasts around Him, and was tempted by the devil. His human nature craved food, and the adversary tempted Him to command stones to be made bread; but He overcame the pangs of hunger, and answered, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Then Satan took Him up on the pinnacle of the Temple, and said, If thou be the Son of God, cast thyself down; for it is written,

He shall give His angels charge concerning Thee, and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone. Jesus said unto him, It is written again, thou shalt not tempt the Lord thy God.

Here we see Jesus, the Son of God, would do nothing presumptuous or unnecessary, even to prove His divinity and display His power. Then how dare we, poor miserable sinners, throw aside prudence and reverence, and madly rush into temptation and trials uncalled for, under pretence of doing God great service?

As a last trial, the devil took Him into an exceeding high mountain, and showed Him all the kingdoms of the world, and the glory of them, and said, All these things will I give Thee if Thou wilt fall down and worship me. Then Jesus said, Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve. Then the devil left Him, and behold, angels came and ministered unto Him.

Soon after this, He went to Galilee, and from

there to Nazareth, the place where He was brought up. He went into the synagogue on the Sabbath, as usual, and stood up to read; the minister gave Him the book of Isaiah, and He took it, and found the sixty-first chapter, where it is written, The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. He closed the book, gave it again to the minister, and sat down. Every eye was fastened upon Him; and He began to say unto them, This day is this scripture fulfilled in your ears. And all bare Him witness, and wondered at the gracious words which proceeded out of His mouth. And they said, Is not this Joseph's son? And He said, Ye will surely say unto me, Physician heal thyself; whatsoever we have heard done in Capernaum, do also here in thy country. And He said, Verily I say unto you, No prophet is accepted in his own country.

But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elijah sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Elisha the prophet; and none of them was cleansed, saving Naaman the Syrian. When they heard these things, all that were in the synagogue were filled with wrath, and rose up, to thrust Him out of the city, and led Him unto the brow of the hill, whereon the city was built, that they might cast Him down headlong. It is supposed that He was carried, by the press of the infuriated mob, at least a mile from the city, to a perpendicular rock about fifty feet high, and that they intended to cast him down this precipice, where destruction would have been inevitable. But He passed through the midst of them unharmed, and went His way. He then came to Capernaum to dwell, and began to preach repentance, and that the kingdom of heaven was at hand.

At this time our Saviour called some of His Apostles to be with Him, to hear His words, to witness His miracles, to preach the Gospel, that they might afterwards build up His Church; for the Church is built upon the foundation of the Apostles and Prophets, Jesus Christ being the chief corner-stone.

Jesus went about Galilee preaching the Gospel of the kingdom, teaching in the Synagogues, healing the sick and palsied, the lunatics, and those possessed with devils. Multitudes followed him from Galilee, Decapolis, from Jerusalem, from Judea, and from Jordan. Christ seeing the multitudes, went up into a mountain, and when He was set, His disciples came unto Him, and He gave them those remarkable instructions, which are generally designated as the sermon on the mount. This sermon is the old table of laws and commandments, amplified and illustrated with their various applications, spiritually discerned and traced by the hand of Divinity. The table of the Laws, written by the finger of God, is the tree of life; and this sermon, given to the

world by His only begotten Son, is the ripe and perfect fruit.

What can be more comforting and encouraging, and heavenly, than the eight Beatitudes? What could make the Apostles feel their great mission more, than to know that they were the *salt* of the earth, the *light* of the world? He taught them to let their light so shine before men, that they, seeing their good works, might *glorify God*. The same lesson applies to us. We are not to boast of our good works to glorify *ourselves*, but to let our light so shine that men will glorify God. He taught them to pluck out the eye, or cut off the right hand, if it offended them, rather than have the whole body cast into hell; meaning that they must break every idol of the heart, give up every plan or pursuit, even the dearest thing of earth, if it should interfere with the great interest of the soul, or be a stumbling-block to their weaker brethren. He taught them to resist evil, to love their neighbors as themselves, to bless their enemies, to do good to them that persecuted them, to do their alms in secret, to pray in their closets, to use the Lord's prayer

whenever they prayed, to fast in secret, to forgive as they would be forgiven, to lay up treasures in Heaven, where neither moth nor rust doth corrupt, to *seek first* the kingdom of God and His righteousness, and to judge not, lest they be judged. He told them to ask and they should receive, to seek and they should find, to knock and it should be opened unto them, to do unto others as they would have others do unto them, to enter in at the strait gate and shun the broad road of destruction, and to beware of false prophets. He taught them that it is not every one that saith unto Him, Lord, Lord, that shall enter into the kingdom of Heaven; but he that *doeth* the will of God. The people were astonished; for He taught doctrines as one having authority.

## CHAPTER IV.

## THE MIRACLES OF OUR LORD.

IN Cana of Galilee there was a marriage, to which the mother of Jesus was invited, and Jesus and His disciples were also guests. There was a lack of wine, and Mary went directly to Jesus, and told Him there was no wine, believing that He was able to provide it for them. After stating the fact to Jesus, she bade the servants follow His commands. Jesus ordered the servants to fill six watering-pots, that held two or three firkins, with water; they filled them to the brim, and then He told them to draw out the wine and take it to the governor of the feast.

Now the governor, or ruler of the feast, was an officer appointed to direct the servants and have charge of the whole ceremony of the table during a feast. The most skilful, agreeable and entertaining person was selected, and after the

feast was ended he mingled with the guests. One of his duties was to taste of the wine, that he might bring it to the guests according to its merit. He knew nothing of the miracle, and when he had tasted it he called the bridegroom and said to him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse, but thou hast kept the good wine until now. This was the first of Christ's miracles; here the disciples saw His power, and believed on Him.

After this he went to Capernaum, with His mother, brothers and disciples. He then went to Jerusalem to the Passover. In the Temple He found men selling oxen, sheep and doves, and saw there the money-changers. He made a scourge of small cords and drove them all out of the Temple, poured out the money and overthrew the tables, and told those that sold doves to take them away; and He said to all, Make not my Father's house a house of merchandise. The Jews seeing this doubtless believed Him to be Christ, and asked of Him a sign to prove His divinity. Our Saviour answered, Destroy this

Temple, and I will raise it again in three days; meaning His body, and foretelling His death and resurrection. But the Jews said, It took forty-six years to build the Temple, and wilt thou rear it in three days? At another time the Jews asked for a sign, and Jesus told them that no sign should be given them except the sign of the prophet Jonah; for as Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth.

A certain nobleman's son of Capernaum was very sick. When the nobleman heard that Jesus was in Galilee, he went to Him and besought Him to heal his son, who was lying at the point of death. Jesus said, Except ye see signs and wonders ye will not believe. But the nobleman said, Sir, come down, ere my child die. Jesus said unto him, Go thy way, thy son liveth. And the man believed, and went his way. As he was going home his servants met him, and brought the joyful news of his son's recovery. He inquired what hour the fever left him, and found it was the seventh hour of the

day previous: then he knew that it was the same hour that Jesus said unto him, Thy son liveth; and he believed on Jesus, and so did all his household.

After preaching in the Synagogue at Nazareth and Capernaum, casting out unclean spirits and devils, having turned water into wine, and healing the nobleman's son, the multitude pressed upon Him to hear the word of God, as He stood upon the shore of Lake Gennesaret, or the Sea of Tiberias, as it is often called. He saw two ships near by, and entered one, which was Simon Peter's, and told him to thrust out a little from the shore, and He taught the people from the ship. When He had ended His teachings, He told Simon Peter to launch out into the deep, and let down the nets. Peter had toiled all night with no success, but, nevertheless, he obeyed; and immediately the nets were so filled with fishes that they broke, and he called his partner, and they filled both ships until they began to sink: then Peter fell down at Jesus' feet, saying, Depart from me, I am a sinful man.

Jesus went home with Peter. On reaching

the house they found Peter's mother-in-law very sick. Jesus took her by the hand, lifted her up, and immediately the fever left her, and she arose and ministered unto them. Then the whole city was gathered at the door; all that were diseased, and possessed with devils, and He healed them.

In the morning, rising very early, He went out to a solitary place and prayed. Simon and others followed Him, and told Him that many sought Him; but He said, Let us go to the next towns. During His journeyings a leper came to Him, beseeching Him to heal him; he fell upon his knees, and said, If thou wilt, thou canst make me clean. Jesus, moved with compassion, put forth His hand, touched him, and said, I will; be thou clean. And, as soon as He had spoken, that terrible disease disappeared, and he was made clean.

When Jesus was at Capernaum, a Centurion came, beseeching Him to heal his servant, who was sick of the palsy. Jesus said He would go; but the Centurion, with great humility and faith, replied, that he was not worthy that the Lord

should enter his house, but desired Jesus to say the word only, and his servant should be healed. Jesus bade the Centurion go his way, and said, As thou hast believed, so be it done unto thee. And his servant was healed from that hour.

The day after, our Saviour was in the city of Nain; He was followed by His disciples and many people. As they approached the gate of the city, they met a funeral procession. On the bier lay the lifeless form of a young man, the only son of his mother, and she a widow. The Lord saw her, and had compassion on her, and said, Weep not. He touched the bier, and the bearers stood still. Jesus said, Young man arise; and he arose and began to speak, and Jesus delivered him to his mother. The people glorified God, and believed that *God had visited His people*, and that a great prophet had arisen among them.

Then John the Baptist sent his disciples to inquire of Jesus if He was the Christ, or if they should look for another. He showed the disciples that the prophecies of the Holy Scrip-

tures were fulfilled in Him, that He had given sight to the blind, made the lame walk, the deaf hear, cleansed lepers, raised the dead, and preached the Gospel to the poor.

One day Jesus was in a ship, teaching the multitude on shore concerning the parable of the sower, and the imperceptible growth of the seed, and of the grain of mustard. At evening He sent the multitude away, and He and His disciples crossed over on the other side. In the night a tempest arose, the waves beat wild and high, and the ship was filled with water, but Jesus was asleep. . . The disciples awoke Him, saying, Lord, save us, we perish. He arose, rebuked the wind, and said unto the sea, Peace, be still. The wind ceased, and the foaming sea grew calm.

“ Once upon the heaving ocean  
Rode a bark at even tide,  
While the waves in wild commotion  
Dashed against the vessel's side.

Jesus, sleeping on a pillow,  
Heeded not the raging billow ;  
While the waves were all abroad  
Calmly slept the Son of God.

In that dark and stormy hour  
Fearful ones awaked the Lord ;  
Jesus, by His sovereign power,  
Calmed the tempest with a word.

On life's dark and stormy ocean,  
'Mid the billows' wild commotion,  
Trembling soul your Lord is there ;  
He will make you all His care."

*M. S. B. Dana.*

## CHAPTER V.

CONTINUATION OF OUR LORD'S MIRACLES AND DOCTRINE.

IN the country of the Gergasenes, Jesus met two persons possessed of devils, coming out of the tombs, and they were so fierce that none dare go near them. These evil spirits called Jesus the son of David, and exclaimed, Why hast thou come hither to torment us before the time? This question implies their fear of a judgment day. Perhaps these evil spirits were among those "angels which kept not their first estate, but left their own habitation," and are "reserved in everlasting chains under darkness, unto the *judgment* of the great day." The devils besought Jesus to suffer them to enter a herd of swine that were a good way off, feeding. He suffered them to go, and the whole herd ran violently down a steep precipice, and perished. The Gadarenes, that fed the swine, went to the

city, and told every thing that had occurred. The whole city was filled with amazement and fear, and came to Jesus and besought Him to depart from their coasts. Then He entered a ship and came over to His own city, Capernaum. "Bethlehem brought Him forth, Nazareth brought Him up, and Capernaum was His dwelling place."

At Capernaum Jesus healed a man sick of the palsy, brought to Him on a bed.

Jairus, a ruler in the Synagogue, had a little daughter of twelve summers, who was dangerously ill. He came to Jesus, fell on his knees at His feet, and besought Him to lay His hand upon her, that she might live. While he was talking, a messenger came to tell him that his daughter was dead. But Jesus said, Fear not, only believe. They came to the house, and there was great weeping and wailing. Jesus said, Why do ye weep? the maid is not dead. But they laughed Him to scorn. He put the people out of the room, took the little maiden by the hand and said, Damsel, arise; and her spirit came again, and she immediately arose.

While Jesus was speaking with Jairus, a woman that had been diseased with an issue of blood for twelve years, came behind Him, and touched the hem of His garment; having faith that she should be healed. Jesus turned and saw her, and, knowing her thoughts and her great faith, said, Daughter, be of good comfort; thy faith hath made thee whole. And she was whole from that hour.

At Capernaum again, He healed two blind men, and cured a dumb demoniac.

When Jesus went up to Jerusalem to the feast, He saw a poor, helpless invalid at the pool of Bethesda; He had been sick thirty-eight years. The lame, and blind, and halt, came to this pool, and waited for the moving of the waters by an angel, who came at certain seasons, and the one that stepped in first was healed. This man could not reach the pool first, and had no one to carry him there. Jesus said unto him, Rise, take up thy bed and walk; and he was immediately made whole, took up his bed and walked.

It was done on the Sabbath, and the Jews

rebuked him for carrying his bed on that day. He excused himself by saying that he was commanded to do it by the one that healed him; but he did not know who it was that healed him. Afterwards Jesus saw the man in the Temple and said to him, Sin no more, lest a worse thing come upon thee than before. Then he knew that he was the one that healed him, and pointed him out to the Jews: then did the Jews persecute Jesus, and sought to slay Him, because He had done these things on the Sabbath day.

Jesus answered the Jews, saying, My Father worketh hitherto, and I work. Therefore, the Jews sought the more to kill Him; for He had not only broken the Sabbath, according to their ideas, but made himself *equal with God*, by saying that God was His Father. Jesus knew when He said that God was His Father, that the Jews understood that He asserted His divinity; that by the use of this very expression He was, to use the identical words of St. John, "MAKING HIMSELF EQUAL WITH GOD." He knew that they, like many conscientious, pure-minded

and devout people of the present age, were jealous of the worship given to the Son.

If they had not comprehended His meaning, what an opportunity our Saviour had to correct them, and thus silence by His words, for all coming time, those who would claim that He was equal with God. But He supported and confirmed it by His own words, saying, Verily, verily, I say unto you, the Son can do nothing of himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth Him all things that Himself doeth; and He will show Him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will. For the Father judgeth no man, but hath committed all judgment unto the Son; that all men should *honor the Son*, EVEN AS *they honor the Father*. He that honoreth not the Son, honoreth not the Father which sent Him.

St. Paul speaks plainly on the subject, and says, Jesus, "being in the form of God, thought

it not robbery to be EQUAL WITH GOD; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled Himself, and became obedient unto death, even the death of the cross. Wherefore, God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus *every knee should bow*, of things in Heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

First, St. Paul asserts that Jesus is *equal with God*; then he says he *took* upon Him the form of a servant.

Every created being is, from the first, a servant of the most high God, whether it be an angel, an archangel, or man.

If Christ had been a creature of God, a servant from the beginning, he could not have *taken* the form of a servant upon himself.

But God “appointed him heir of all things, *by whom* also He made the worlds; who being

the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by himself purged our sins, sat down on the right hand of the Majesty on high," and God said unto Him, Thou, *Lord*, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands.

Secondly, He says, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, teaching us to worship and adore our Saviour, even as God commanded the angels to worship and adore Him, the only begotten Son. And Jesus taught us, *whatsoever* we ask of God, to ask it in *His name*, the name of Jesus. And St. Peter says, Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved. Jesus Christ is our Advocate with the Father, our High-priest, who is merciful and faithful in things pertaining to God, and hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost *that*

*come unto God by Him*, seeing He ever liveth to make intercession for them. Jesus is the Mediator of the new covenant, a High-priest over the house of God; the same yesterday, and to-day, and for ever; the great Shepherd of the sheep, and Bishop of our souls.

## CHAPTER VI.

## CONTINUATION OF OUR LORD'S MINISTRY.

IN a desert place near Bethsaida, Jesus and His disciples sought rest and tranquillity. Jesus, knowing that Herod believed Him to be John the Baptist risen from the dead, withdrew quietly to this unfrequented place. They went by ship privately; but the people saw them departing, and ran afoot thither out of all the cities, and out went them, and came together unto Him in crowds. Jesus did not censure them for breaking in upon his solitude; but had compassion on them, and preached to them the kingdom of heaven, and healed those that were diseased.

The day was far spent, and the disciples desired Jesus to send the people away, to buy themselves bread; for they had nothing to eat. But Jesus told the disciples to feed them. The

disciples said they had only five loaves and two fishes. Jesus bade the multitude be seated on the grass in ranks of fifties, and there were five thousand men. There were old men with silvery locks and furrowed brow, middle-aged men strong and brave, and young men with all the ardor and fire of youth. Near them were dear mothers pale and careworn, happy young wives, gay young maidens, and bright-eyed children. Nature had spread her richest, brightest carpet, hung her blue canopy above, and lighted her shining sun for the heavenly feast.

Jesus, who left a throne in high heaven, and came down to dwell on earth to redeem us poor, wretched sinners, stood amid this multitude. He took the five loaves and two fishes, looked up to heaven, blessed and broke, and gave them to His disciples to feed the multitude. They all did eat and were filled, and there were twelve baskets of fragments left. Jesus constrained His disciples to enter a ship, and go before Him on the other side, while He sent the multitude away.

When the people were all gone away, Jesus

went up into a mountain to pray, and at evening He was still there alone. But the disciples were in their ship, tossed by the wild waves of the tempestuous sea. Near day-break Jesus went to them, walking on the sea. The terror-stricken followers of the Lord saw Him, but so great was their fear that they failed to recognize Him, and they thought He was a spirit, and cried out for fear. Jesus spake unto them, and said: Be of good cheer; it is I, be not afraid. Peter said, Lord, if it be Thou, bid me come unto Thee. Jesus said, Come. Peter then left the ship and walked on the water, but the boisterous wind soon overcame his faith, and he begun to sink, and cried, Lord, save me. Jesus stretched out His hand and caught him, and said: Oh thou of little faith, wherefore didst thou doubt. And when they came into the ship the wind ceased. Then they that were in the ship came and worshipped Jesus, saying, Of a truth Thou art the Son of God.

Then Jesus went into the land of Genesareth, and the men of that place, knowing of His great miracles, sent out into all the country

and brought those to Him that were diseased; and they besought Him only to let them touch the hem of His garment, and as many as touched were healed.

From here Jesus went into the coasts of Tyre and Sidon. There a Canaanite woman came to Him, calling Him the Son of David, and praying Him to heal her daughter. At first He did not answer her; and His disciples begged Him to send her away. He told her that He was sent only to the lost Sheep of Israel. But she worshipped, and said still, Lord help me. Jesus told her it was not meet to cast the children's bread to dogs. She saw how every thing seemed against her; but with a tact that makes stepping-stones of obstacles, with a perseverance that never flagged, with a faith that could not be shaken, she said: Truth, Lord, yet the dogs eat of the crumbs that fall from their master's table. Jesus replied, Oh woman, great is thy faith; be it unto thee even as thou wilt. And her daughter was made whole from that hour.

Jesus came again nigh to the Sea of Galilee, and went up into a mountain, and sat down

there, and received the lame, and blind, and the dumb, and the maimed, and healed them all. The multitude wondered at these things, and glorified the God of Israel. Jesus called His disciples, and said that He would not send this multitude away fasting; for they had been with Him three days, and had nothing to eat, and might faint on the way. The disciples objected as before, wondering how they could get bread enough in the wilderness to feed so many. There were four thousand men, besides women and children, and there were but seven loaves and a few fishes. Jesus commanded the multitude to sit down. He took the bread and the fishes, and broke them, and gave to His disciples for the people. They all did eat and were filled, and there were seven baskets full left. He sent the multitude away, and took a ship and went to the coasts of Magdala.

The Pharisees and Sadducees came to tempt Him, and desired Him to give them a sign from Heaven. All the prophecies of the coming of the Messiah had been fulfilled in the coming of Jesus. At His baptism a voice from heaven

proclaimed Him to be the Son of God. He had given sight to the blind, raised the dead, calmed the sea, and hushed the wind, and still they asked for a sign.

When Jesus came into the coast of Cesarea Philippi, He asked His disciples whom men called Him. They answered that some called Him John the Baptist, some Elias, and some Jeremiah, or one of the prophets. He asked whom *they* called Him, and Simon Peter answered, Thou art the Christ, the Son of the Living God. Then Jesus said: Blessed art Thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, that thou art Peter, and upon this rock I will build My Church; and the gates of hell shall not prevail against it. He charged His disciples that they should tell no one that He was the Christ.

From that time Jesus commenced teaching His disciples that He must go to Jerusalem, suffer much from the elders, chief priests and scribes, and be crucified, and remain in the tomb three days, and then be raised again.

Peter, with his impetuous, affectionate nature, could not bear to hear our Saviour foretell these things that He must suffer. He vehemently exclaimed, This shall not be unto Thee. But Jesus reprov'd him sternly, and said: If any man will come after Me, let him deny himself and take up his cross and follow Me.

At one time parents brought their infants and little children to Jesus, that He might bless them, and the disciples rebuked them. But Jesus saw it, and was much displeas'd, and said unto them: Suffer little children to come unto Me, and forbid them not; for of such is the kingdom of heaven. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein. And he took them up in His arms, put His hands upon them, and blessed them.

He could do no more; for they were already members of the Jewish Church and children of the covenant, and there was no *Christian* baptism until after the Resurrection and Ascension of Jesus, when the Holy Ghost, or Comforter, was given on the day of Pentecost; for

as we read, (Acts, xix. 4,) John verily baptized with the baptism of *repentance*, saying unto the people, That they should believe on Him which should come after him, that is on Christ Jesus. In the next verse we read that the disciples at Ephesus, to whom these words were addressed, although they had been baptized unto John's baptism, were again baptized in the name of the Lord Jesus Christ.

Nicephorus tells us that Ignatius, afterwards the Bishop of Antioch, was among the highly favored children taken in the arms of Jesus, blessed by the Son of God, and His hands laid upon them. Such a blessed childhood did indeed prefigure a holy life, and was crowned with Martyrdom, even as the Apostles, of whose sacred office he was a successor.

We take children to Christ, when we bring them into His visible Church by baptism. The world indeed may see no good in infant baptism, but we are steadfast in this faith: we know that the Lord will receive little children now as when on earth, and we believe He is much displeased with those who would shut out the babes in Christ.

when He has expressly declared that of such is His kingdom.

Some have thought that the baptism of a child is not proper, because the child cannot exercise faith. But does not this prove too much? For with equal authority we might say, the child cannot be *saved*, because it cannot believe. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

Peter said to the Jews on the day of Pentecost: Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, *and ye shall receive the gift of the Holy Ghost*. For the promise is to you, and to *your children*, and to all that are afar off.

Baptism, therefore, is the regular channel through which we are to receive the Holy Spirit. We may receive it in other ways, but we are to seek for it and expect it in the appointed way. All are commanded to be baptized, and none have a right to neglect it. *How* we are to be born again, or *how* we are to receive the Holy Spirit, is one of the mysteries

of God. We only know that God has promised, and will perform His part; and we know it is not a harder thing for Him to give His Holy Spirit to little children than to adults, nor to us than to the Jews of old.

## CHAPTER VII.

## THE CLOSING OF OUR LORD'S PUBLIC MINISTRY.

BEHOLD Mount Tabor with its level summits, its sloping sides covered with the sycamore, the oak and the olive, studded with beautiful flowers of every hue. See on the west the blue Mediterranean, below the fertile plains of Galilee and Esdrelon, on the east the Sea that knew the voice of its Lord, and hushed its passions at His rebuke; and before you on the north lie the snow-covered heights of Lebanon. On this high mountain according to tradition the transfiguration of our Lord occurred. Jesus stood there, and with Him Peter the fearless and bold, James the Lord's brother, and John the apostle, whom the Lord loved. Jesus was transfigured before them; His face did shine as the sun, and his raiment was white as snow and glistening; and there appeared

Moses, the historian, the lawgiver of God's chosen people, the prophet of God, the greatest and meekest of men; and Elijah, the prophet that did not die, but was caught up to heaven by a whirlwind, in a chariot of fire and with horses of fire. Moses and Elijah appeared in glory, and spoke to Jesus of His decease, which He should accomplish at Jerusalem; "they bore witness to these Apostles that Jesus was their Lord, too," and that in Him the type of the Mosaic law was realized, and the prophecies of Elijah fulfilled, that the dispensation of the law and the prophets had terminated, and the new dispensation of the Gospel was to be introduced.

The Apostles were heavy with sleep; and when they were awake, they saw His glory, and the two men that stood with Him. Peter said unto Jesus, Master, it is good for us to be here; if Thou wilt, let us make three tabernacles, one for Thee, one for Moses, and one for Elijah. While yet he spoke, a bright cloud overshadowed them, and a voice came out of the cloud, saying, This is my beloved Son, in whom I am well pleased. The disciples were

sore afraid, and fell on their face, but Jesus gently touched them, and said, Arise, be not afraid. They lifted up their eyes, and saw no one but Jesus. As they came down from the mountain, Jesus charged them to tell no man of the vision, until the Son of man was raised from the dead.

At one time they came to Capernaum, and those that collected tribute to defray the expenses of the sanctuary, asked Peter if his Master paid tribute. Peter answered, Yes. When he came in the house, Jesus, knowing his thoughts, and what had passed, inquired of whom kings of the earth take custom or tribute, of their own children or strangers? Peter saith, Of strangers, not children. Then, said Jesus, the children are free. But, said He, lest we offend them, go to the sea, cast a hook, and take up the fish that first cometh up, and when thou hast opened his mouth, thou shalt find a piece of money: take that and give unto them for Me and thee.

In Jericho, Jesus restored sight to two blind men, who were by the way-side begging. Hear-

ing that Jesus passed by, they called upon Him to open their eyes. In vain the multitude tried to silence them; they only cried the more, saying, Have mercy on us, O Lord, thou Son of David; until Jesus stood still, and opened their eyes.

At Jerusalem He performed a still greater miracle, that of giving sight to a man born blind. In Samaria He cleansed ten lepers, who besought Him to heal them. Only one of the ten returned to give Him thanks, and He glorified God with a loud voice.

In Decapolis, Jesus cured a man that was deaf and dumb. Near Tabor, a man brought his boy to Jesus to have a devil cast out of him. The man had taken the boy to the disciples, but they, through unbelief, could not heal him. But, in a moment, Jesus rebuked the devil, and he departed, and the child was cured.

In Galilee, Jesus saw a woman that was nearly bent double from an infirmity of eighteen years' standing, and He healed her. It was on the Sabbath day, and the ruler of the synagogue was very indignant, and told the

people to come during the six days appointed for work, if they desired to be healed. But the Lord rebuked him in such a manner that he and all the adversaries of Christ were ashamed, and all the people rejoiced for the glorious things done by Him.

On another Sabbath, He healed a man that had the dropsy. The man came to Him to be healed; the Pharisees and lawgivers were watching Jesus, and He turned, and asked them if it was lawful to heal on the Sabbath day, and they held their peace. Then Jesus healed the man and sent him away.

In the little village of Bethany there dwelt Lazarus, Martha and Mary, a family greatly beloved by our Saviour, and whose hospitality He often shared. They loved Jesus not only as a friend, but they adored Him as the Son of God. Lazarus was sick, and the sisters immediately sent a messenger to Jesus, saying, He whom Thou lovest is sick.

When Jesus heard it, He said: This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

Although He loved the family so much, and knew their great affliction, still He tarried two days before He set out for Bethany.

Here we can draw a lesson for ourselves; if we are not speedily relieved in the hour of affliction, we must have faith that He tarries "for the glory of God."

When Jesus purposed going to Judea, the disciples reminded Him how the Jews had sought to stone Him, and seemed surprised that He would go thither again. Jesus answered them, and then He said, Our friend Lazarus sleepeth. The disciples said, If he sleep he doeth well, supposing it to be a quiet, refreshing sleep, that would naturally indicate a favorable turn of the disease. Then Jesus told them plainly that Lazarus was dead, and that He was glad, for their sakes, that He was not there, to the intent that they might believe, and said, Nevertheless, let us go unto him.

Thomas, so unbelieving in every thing that he could not test by his senses, failed, in this instance, to perceive the meaning of our Saviour; but, nevertheless, was ready to follow

Him, and said unto the other disciples, Let us also go that we may die with Him. He was ready and willing to lay down his life with, and for Jesus, though his faith was imperfect.

Jesus arrived at Bethany, and was told that Lazarus had been dead four days. Bethany was only about two miles from Jerusalem, and many Jews had come there to comfort Martha and Mary. When Martha heard that Jesus had come, she went to meet Him before He came into the town, and said: Lord, if Thou hadst been here, my brother had not died. He told her that her brother should rise again. She said she knew he would rise in the resurrection of the last day. Jesus said: *I am the Resurrection and the Life*; he that believeth in Me, though he were dead, yet shall he live. Then Martha confessed that she believed Jesus to be the Christ, the Son of God, which should come into the world. She called her sister Mary secretly, and told her the Master had come, and desired to see her. Mary ran to meet Him, and fell down at His feet, and expressed herself in the very same words of

Martha: Lord, if Thou hadst been here, my brother had not died.

The Jews, supposing Mary had gone to the grave to weep, followed her. When Jesus saw Mary and the Jews weeping, He groaned in spirit, and was troubled. He inquired where Lazarus was laid. When they came to the grave Jesus wept. What a holy picture for men and angels to look upon! Jesus, the King of Glory, God and man, standing there weeping with those that wept! Surely, He was made man, that He might be a merciful and faithful High-priest, that He may now, as then, sympathize with us in our afflictions, and give help to all who ask, perhaps not at the time, or in the manner we desire, but always according to His great wisdom and mercy.

The Jews said, behold how much He loved him; and some said if He had power to give sight to the blind, could He not have prevented this man from dying. Jesus told them to take the stone away; for his grave was a cave with a stone upon it. Martha expostulated with

Him, saying that he had been dead four days, but Jesus spoke thus to her. Said I not unto thee, that if thou wouldst believe, thou shouldst see the glory of God. The stone was taken away.

Jesus lifted up his eyes and said, Father I thank Thee that Thou hast heard Me. And I know Thou hearest Me always; but because of the people which stand by I said it, that they might believe that Thou hast sent Me. When He had thus spoken, He cried out with a loud voice, saying, Lazarus come forth. The dead man heard His voice, and came forth bound with his grave-clothes; Jesus bade them loose him, and let him go.

Many of the Jews that came and saw these things believed on Jesus, and they told the Pharisees. The Pharisees called a council to form some plan to counteract the influence of Jesus on the people. Caiaphas, the High-priest, that year prophesied that Jesus should die for that nation, and not for that nation only, but also that He should gather together in one the children of God that were scattered abroad.

From that day they took counsel to put Him to death.

Six days before the Passover, Jesus came to Bethany and there was a supper for Him at the house of Simon. Martha served, and Lazarus sat at the table with Jesus. Mary, the other member of this interesting family, (or as some suppose Mary Magdalene,) took a pound of the precious ointment of spikenard, and anointed the feet of Jesus, and wiped them with her hair, and the whole house was filled with the odor of the ointment. Mary delighted to honor the Lord, and considered nothing too precious to bring to Him as an offering; she was only too happy to take up her soft, long hair, the glory of a woman, to wipe the feet of Jesus. What could express greater humility?

Judas Iscariot, with the sin of covetousness ever in his heart, asked why this ointment was not sold and the proceeds given to the poor? He cared not for the poor; but he carried the bag and was a thief.

Forty-five or fifty dollars, the price of a pound of spikenard, seemed a great sum in the eyes of

the avaricious and dishonest Judas, who was capable of selling his Lord and Master for fifteen dollars, the common price paid for slaves that were accidently killed.

Many people now, like Judas, object to the costly offerings brought by pious, loving hands to the temple of God, and ask why were not these things sold for the benefit of the poor. But hear Jesus's words, Let her alone; why trouble ye her? she hath wrought a good work on Me. For ye have the poor with you always, and whensoever ye will ye may do them good; but Me ye have not always. She hath done what she could: she is come aforehand to anoint My body to the burying. Verily I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of, for a memorial of her.

Many people came to see Jesus, but more desired to see Lazarus, who was dead and buried so long, and by the word of Jesus lived again, and dwelt among them. So many went away believing on Jesus by reason of Lazarus,

that the chief-priests determined to put him to death also, that he might no longer be a living witness of the power of Christ.

The next day after the supper at Simon's house, the people that came up to Jerusalem to the feast, hearing that Jesus was coming there also, took branches of palm trees and went to meet him, crying, Hosanna, blessed is the King of Israel, that cometh in the name of the Lord. They took branches of palm trees, boughs of goodly thick trees, and willows of the brook to rejoice before the Lord at their feast of Tabernacles; even so they rejoiced before Jesus the Christ.

Jesus was at Bethphage, on the Mount of Olives; He told His disciples to go over into the village, and at a place where two ways met, they would find an ass tied, and her colt with her, whereon man never sat, and he desired them to be brought to him; and if the owner objected, he should be told, the Lord had need of them, and he would straightway send them. The disciples followed the directions so minutely given them, and brought the unbroken

colt for Jesus to ride upon; they put their garments, instead of a saddle on the colt, and set Jesus thereon. The multitude spread their garments in the way, and cut down branches from the trees and strewed them in the road. And the multitude that went before, and that followed Him, cried Hosanna to the Son of David: blessed is He that cometh in the name of the Lord; Hosanna in the highest! He went to the Temple, and the children too cried, Hosanna to the Son of David. Jesus was welcomed as a conqueror, as a king on His triumphal entry into the holy city; for the people cried Hosanna to the king, which is equivalent to "God save the king," and the children welcomed Him as a descendant of the royal David.

The prophecy of Zachariah in relation to the Messiah was fulfilled in Christ's entry to Jerusalem: Tell ye the daughter of Sion, Behold, thy king cometh unto thee, meek, and sitting upon an ass, the foal of an ass.

When this triumphal procession reached Jerusalem the city was moved, saying, Who is this?

The people answered this is Jesus, the prophet of Nazareth. Many of these people were those who were with Him when He called Lazarus from the dead, and bearing witness of this miracle to all the people they met, they were the means of gathering together this great multitude.

When they came nigh to the descent of the Mount of Olives, on the way to the Temple, the disciples began to rejoice, and praise God with a loud voice, for all the mighty works they had seen; Saying, Blessed be the King that cometh in the name of the Lord; peace in heaven, and glory in the highest. Some of the Pharisees in the multitude desired Jesus to rebuke the disciples; but he said unto them: I tell you, that if these should hold their peace, the stones would immediately cry out.

When Jesus came near the city, He looked upon it, and wept over it. He foretold the awful judgments that were soon to fall upon Jerusalem, the chosen City of the Lord, but now so full of wickedness. He lamented over the devoted city, saying: O Jerusalem, Jerusalem,

thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

As He went into the temple, and the children cried Hosanna to the son of David, the chief-priests and scribes were sore displeased, and asked Jesus if He heard them. He answered, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? The blind and the lame were brought to Him in the temple, and He healed them. When He had looked round about upon all things, and now the eventide was come, He went out unto Bethany with the twelve, and lodged there.

In the morning as they returned into the city He hungered. Seeing a fig-tree afar off having leaves, He came if haply He might find any thing thereon. When He came to it, He found nothing but leaves, and He said, Let no more fruit grow on thee henceforth and for ever. And presently the fig-tree withered away. The

disciples marvelled greatly to see a healthy tree so soon grow dry and dead, and its soft green leaves wither, and curl, and grow crisp at a word.

The days of the great feast of the Passover drew near. Among the number of worshippers that came up to Jerusalem were certain Greeks, and they came to Philip and desired to see Jesus. Philip, not thinking it expedient for Jesus to see them, or for some reason, consulted with Andrew before he told Jesus. When they had told Jesus, He answered them in the presence of the people, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die it bringeth forth much fruit. He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal. If any man will serve Me, let him follow Me; if any man serve Me, him will My Father honor. Now is My soul troubled, and what shall I say? Father save Me from this hour; but for this cause came I unto this hour,

Father, glorify Thy name. Then there came a voice from Heaven, saying, I have both glorified it, and will glorify it again. The people that stood by heard it, and said that it thundered; others said, An angel spake to Him.

Three times a voice from Heaven spake to Jesus—at His Baptism, in the beginning of His ministry; at His Transfiguration, when Moses and Elijah came to talk with Him of His decease; and then, again, as the awful hour of agony drew nigh. God spake from on high, but for the sakes of those who were with Him.

Jesus spoke of the manner of His death; and the people answered, that they had learned from the law that Christ abideth for ever, and they could not understand, if He was the Christ, why He should speak of His death. Jesus said unto them, Yet a little while is the Light with you. Walk while ye have the Light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the Light, that ye may be the children of light. These things spake Jesus, and departed, and did hide Himself.

He had performed so many miracles before them, yet they believed not in Him; that the saying of Isaiah might be fulfilled, Lord who hath believed our report, and to whom hath the arm of the Lord been revealed? And again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things Isaiah spake, when he saw the glory of Jesus and spoke of Him.

Of Him the Seraphim sang, Holy, holy, holy is the Lord of hosts; and this holy song was followed by the moving of the posts, or pillars of the temple, and the whole house was filled with smoke, or thick darkness, as when it was dedicated by Solomon. The Lord said, Whom shall I send, and who will go for us?

At the Creation God said, Let us make man in OUR image. After the Fall God said, Behold the man is become as one of us, to know good from evil. At the Confusion of Tongues God said, Let us go down to see the city and the

tower. Here we have the plurality in the Deity, the Trinity in the Unity.

In the 44th chap. of Isaiah we read, Thus saith the Lord the King of Israel, and his Redeemer the Lord of Hosts; I am the First and I am the Last, beside Me there is no God. In another chapter we read, I even I am the Lord; and beside Me there is no *Saviour*.

Compare these expressions with the Revelation of Jesus as given to St. John. In one place, speaking of the Lamb, He says, The Lamb shall overcome them: for He is Lord of lords, and King of kings.

St. John says, I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the *first* and the *last*; and what thou seest write in a book, and send it unto the seven Churches which are in Asia. He turned toward the voice that addressed him, and saw one like unto the Son of man, with a loose flowing garment that reached to his feet, confined at the waist by a golden girdle: His hair was white as snow, and His eyes were like flaming fire; His voice was

as the sound of many waters, and His countenance was as the sun shineth in his strength. When this glorious vision burst upon John's sight, he fell at his feet as one dead; but Jesus laid His hand upon him just as He did at the Transfiguration, saying, Fear not: *I am the first and the last.* I am He that liveth, *and was dead;* and behold, I am alive for evermore, and have the keys of hell and death.

In the fifty-fourth chapter Isaiah, speaking of the Church of Israel, says, For thy Maker is thy husband; the Lord of hosts is His name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall He be called.

St. Paul says to the Church of Corinth, I have espoused you to one husband, that I may present you as a chaste virgin to Christ. He says to the Ephesians, Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church; and He is the Saviour of the body. Therefore, as the Church is subject unto Christ, so let wives be to their own husbands in every thing.

Husbands love your wives, even as CHRIST also loved the Church, and gave Himself for it; that He might sanctify, and cleanse it with the washing of water by the WORD, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife, loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the LORD the Church; for we are members of His body, of His flesh, and of His bones. For this cause, shall a man leave his father, and his mother, and be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning CHRIST, and the Church.

In Revelation we read of the marriage of the Lamb, and the voice of a great multitude, crying, Alleluia! for the LORD Omnipotent reigneth. Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come, and His wife hath made herself ready. And to

her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints. The angel said, Write, Blessed are they which are called unto the marriage supper of the Lamb.

One of the seven angels talked with John, saying, Come hither, I will show thee the Bride, the Lamb's Wife. And he showed him that great city, the holy Jerusalem, descending out of Heaven, from GOD; and the wall of the city had twelve foundations, and in them the names of the twelve Apostles of the Lamb.

This Revelation closes by saying, The SPIRIT and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

## CHAPTER VIII.

## THE ACCOUNT OF OUR SAVIOUR'S CRUCIFIXION.

As the feast of the Passover drew near, the chief priests sought how they might kill JESUS by craft; for they feared to do it on the feast-day, lest there might be an uproar among the people. Then Judas, one of the twelve, went unto the chief priests to betray Him, and when they heard it they were glad, and promised to give him thirty pieces of silver. And from that time he sought opportunity to betray Him unto them in the absence of the multitude.

The day of unleavened bread came, when the Passover must be killed. Jesus sent Peter and John to prepare the Passover. He told them when they entered the city, they should meet a man bearing a pitcher of water, and follow him to his house, and say to him: The Master saith, Where is the guest-chamber where I shall eat

the Passover with My disciples? And He told them the man would directly show them the upper room furnished, and there they should make ready.

Abraham's servant stood without the City of Haran looking for a damsel with a pitcher upon her shoulder: so Peter and John looked in Jerusalem for a similar sign. They met the man, and found every thing as the Saviour told them, and they made ready the Passover.

When evening came, Jesus sat down with the Apostles, supper being ready; but He arose, and laid aside His upper garment and girdle, and tied a towel about Him. He poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel that He wore as a girdle. When He came to Simon Peter, Peter said: Lord, dost Thou wash my feet? Jesus answered, and said unto him: What I do, thou knowest not now; but thou shalt know hereafter. Peter said unto Him: Thou shalt never wash my feet. Jesus answered, If I wash thee not, thou hast no part with Me. Simon Peter said: Lord, not my feet

only, but also my hands and my head. Jesus said: He that is washed need not save to wash his feet, but is clean every whit: and ye are clean, but not all.

Many like Peter desire to have their whole bodies washed with the waters of baptism; but let us like him receive the water in the appointed way, and be satisfied, that if we are baptized with true faith and repentance, we are clean every whit.

After Jesus had washed their feet, He sat down again and said unto them: Know ye what I have done unto you? Ye call me Master and Lord; and ye say well, for so I am. If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to you. Verily, verily, I say unto you, the servant is not greater than his Lord: neither he that is sent, greater than He that sent him.

This last sentence gives us a rule to apply to the ordination of our clergymen. For instance, Presbyters cannot create a Bishop and give him

a valid title ; neither can a congregation of laymen make a minister ; for it is manifest that they cannot give authority to others that they do not possess themselves ; *for he that is sent is not greater than he that sent him.*

We are not to suppose that the followers of Jesus are to follow the washing of feet, literally, in Passion Week, or any other fixed time, or at all as a *religious ceremony* ; but this example teaches us that we must ever be ready and willing to do the most menial service for our relatives and friends, our families, the sick, and the afflicted, that duty requires : that we must do every thing for the spiritual and temporal welfare of those around us, no matter how irksome or difficult it may be, and do it for *Jesus' sake*, ever remembering His comforting words : Inasmuch as ye have done it unto one of the *least* of these, my brethren, ye have done it unto ME.

As they sat at the Passover, Jesus said : With desire, I have desired to eat this Passover with you before I suffer ; for I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God.

The Passover was first kept as a token of the deliverance of the Israelites, and as a prefiguration of the death of Christ, and ever after as a memorial of that deliverance. So the Lord's Supper was first to be celebrated before Christ's death, as a token of the great redemption of the world, and ever after as a memorial of that great event. Jesus ate the Passover for the last time that it was ever to be eaten in the fulfilment of the law, and He then instituted the Lord's Supper, the Holy Eucharist.

He took bread and gave thanks, and brake it, and gave it unto them, saying: Take, eat, this is My Body which is given for you: this do in remembrance of Me. And He took the cup and gave thanks, and gave it to them, and they all drank, and He said unto them: This is My Blood of the New Testament which is shed for many. And when they had sung a hymn, which consisted probably of the Psalms of David, they went unto the Mount of Olives.

Jesus said unto them: All of you shall be offended because of Me this night: for it is written, I will smite the Shepherd, and the

sheep shall be scattered. But after I am risen, I will go before you into Galilee. Peter said: Although all shall be offended, yet will not I. Jesus said: Verily the cock shall not crow twice, before thou shalt deny Me thrice. But he spoke more vehemently saying, If I die with Thee, I will not deny Thee in any wise. Likewise said they all.

Jesus said unto the Apostles, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said He unto them: But now, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment and buy one. For I say unto you, that this that is written must yet be accomplished in Me. And He was reckoned among the transgressors: for the things concerning Me have an end. And they said, Lord, behold, here are two swords. And He said unto them, It is enough.

The Lord spake to His disciples of His approaching death, and told them He must leave them, and that whither He went they could not go then. He gave them the new commandment

to love one another, as He had loved them. He told them not to let their hearts be troubled, but to believe in Him; for in His Father's house were many mansions, and He would go to prepare a place for them. He promised to come again to receive them unto Himself, that where He was there might they be also.

Thomas, always dull to understand spiritual things, said: Lord, we know not whither Thou goest; and how can we know the way? Jesus answered: *I am the Way, and the Truth, and the Life: no man cometh unto the Father, but by Me.*

Philip said: Lord, show us the Father, and it sufficeth us. Jesus answered: Have I been so long time with you, and yet thou hast not known Me, Philip?

*He that hath seen ME, hath seen the FATHER; and how sayest thou, then, Show us the Father? Believest thou not that I am in the Father and the Father in Me?*

He bade them believe in Him for the very works' sake, if nothing more: He told them He was going to His Father, and He promised

to grant them whatsoever they asked in His Name.

He said He would pray the Father, and the Father would send them in the name of Jesus the *Comforter*, even the *Spirit of truth*, which is the Holy Ghost. He said to them: Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved Me, ye would rejoice, because I said, I go unto the Father: for My Father is greater than I.

The Son had taken upon Him the form of a *servant*, and made *Himself of no reputation*, and humbled Himself, and became obedient unto death,—even the death of the cross. But after that death God highly exalted Him, and gave Him a Name above every name; that at the Name of Jesus every knee should bow, and every tongue confess that Jesus Christ is LORD, to the glory of God the Father.

He spake to them the parable of the Vine and Branches; showing them *He* was the true Vine

and they the Branches, and that every branch that bore not fruit should be taken away, and every fruit-bearing branch should be purged that it might bring forth more fruit. He explained to them the impossibility of their bringing forth fruit unless they abided in Him: He told them that without Him they could do nothing.

He told them the world would hate them, as it hated Him; that they would meet with persecutions and trials, and that whosoever killed them would think he was doing GOD service. He told them that it was expedient for Him to go away, otherwise the *Comforter* would not come unto them. He told them that He had many things to say to them, but they could not bear them then; but the HOLY SPIRIT would hereafter guide them and show them things to come.

He said: These things have I spoken unto you in proverbs; but the time cometh when I shall no more speak unto you in proverbs, but I shall show you plainly of the FATHER. At that day ye shall ask in My name: and I say not unto you, that I will pray the FATHER for

you; for the FATHER Himself loveth you, because ye have loved Me, and have believed that I *came out from God. I came forth from the Father*, and am come into the world: again I leave the world, and go to the FATHER.

His disciples said unto Him,—Lo, now speakest Thou plainly, and speakest no proverb. Now are we sure that Thou *knowest all things*, and needest not that any man should ask Thee: *by this we believe that Thou camest forth from God.*

He told them that the hour had come, when they would be scattered, and would leave Him alone; and yet, He said, not alone, for the FATHER would be with Him. He told them that they would find tribulation in the world; but bade them be of good cheer, for He had overcome the world.

These words spake JESUS, and lifted up His eyes to heaven and said: FATHER, the hour is come; glorify Thy SON, that Thy SON may also glorify Thee; as Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee

the only true GOD, and JESUS CHRIST, Whom Thou hast sent. I have glorified Thee on the earth: I have finished the work Thou gavest Me to do. And now, O FATHER, glorify Thou Me with Thine own self *with the glory which I had with Thee before the world was*. I have manifested Thy name unto the men which Thou gavest Me out of the world: Thine they were, and Thou gavest them Me, and they have kept Thy word. Now they have known that all things, whatsoever Thou hast given Me, are of Thee: for I have given unto them the words which Thou gavest Me; and they have received them, and have known *surely that I came out from Thee*, and they have believed that Thou didst send Me. I pray for them: I pray not for the world, but for them which Thou hast given Me; for they are Thine: and all Mine are Thine, and *Thine are Mine*; and I am glorified in them.

And now I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through Thine own Name those whom Thou hast given Me, that *they may*

*be one*, as we are. While I was with them in the world, I kept them in Thy name: those that Thou gavest Me I have kept, and none of them is lost but the son of perdition, that the Scripture might be fulfilled. And now I come to Thee; and these things I speak in the world, that they might have My joy fulfilled in themselves. I have given them Thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through Thy truth: Thy word is truth. As Thou has sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on Me through their word; *that they all may be ONE*; as Thou, Father, art in Me, and I in Thee, that they also *may be one in US*; *that the world may believe that Thou hast sent Me.*

And the glory which Thou gavest Me I have given them, *that they may be ONE*, even as WE are ONE: I in them and Thou in Me, that they may be made perfect *in ONE*; and that the world may know that Thou hast sent Me, and hast loved them as Thou lovest Me. Father, I will that they also whom Thou hast given Me be with Me where I am, that they may behold My glory which Thou hast given Me, for Thou lovedst Me before the foundation of the world.

O righteous Father, the world hath not known Thee; but I have known Thee, and these have known that Thou hast sent Me. And I have declared unto them Thy name, and will declare it; that the love wherewith Thou hast loved Me may be in them, and I in them.

When we pluck a rose, no description can make its fragrance more perceptible. When we gaze upon the rainbow or glorious sunset, no words can enhance their effulgent beauty. Even so this prayer impresses its beauty and sublimity upon the soul, and leaves an aching longing for *Unity of Spirit* "among all who profess and call themselves Christians." If Chris-

tians would receive the full blessing of Christ, their Head, they must be at peace with themselves. If they would have the world believe, they must break down their walls of division, throw aside their contentions on minor points, and come into one fold, and "*be made perfect in one.*"

After Jesus had prayed thus to the Father, He went forth with His disciples over the brook of Cedron, where they entered the garden of Gethsemane, and He said to the disciples: Sit ye here, while I pray. And He took with Him Peter, James and John, the same that were with Him at the Transfiguration. And He said unto them: My soul is exceeding sorrowful even unto death; tarry ye here, and watch. And He went a little farther, and fell on His face, and prayed, saying: O My Father, if it be possible, let this cup pass from Me: nevertheless, not as I will, but as Thou wilt. And He came to the disciples, and finding them asleep, He said unto Peter: What, could ye not watch with Me one hour? Watch and pray, that ye enter not into temptation; the spirit, indeed, is

willing, but the flesh is weak. He went away the second time and prayed, saying: O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done. And He came and found them asleep again, for their eyes were heavy. And He left them, and went away again, and prayed the third time, saying the same words. While He knelt there, an angel from heaven came to strengthen Him. In the agony of His soul, great drops of blood fell to the ground. He bore the sins of a world on His shoulders, and its agony in His heart. He became a man of sorrows, and endured the agony and bloody sweat of Gethsemane, and allowed Himself to be strengthened by one of the angelic throng, who worshipped Him by the express command of God.

When He rose up from prayer, and found His disciples asleep, He said: Sleep on, now, take your rest: behold the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo! he that betrayeth Me is at hand. While He spoke, there came Judas, and a band of men and officers from

the chief priests and Pharisees, with lanterns and torches, swords and staves. Judas gave them a token, saying: Whomsoever I shall kiss, that same is He; take Him and lead Him away safely. And as soon as he was come, he goeth to Him and saith: Master, Master, and kissed Him. Jesus, knowing all things that should come upon Him, went forth and said unto them: Whom seek ye? They answered Him, Jesus of Nazareth. Jesus said unto them: I am He. And Judas, which betrayed Him, stood with them. As soon as He had said unto them I am He, they went backward and fell to the ground. Then asked He them again: Whom seek ye? And they said: Jesus of Nazareth. Jesus answered: I have told you that I am He; if, therefore, ye seek Me, let these go their way.

Simon Peter having a sword, drew it and smote the high-priest's servant, Malchus, and cut off his right ear. Jesus said unto Peter: Put up thy sword into the sheath; the cup which my Father hath given Me, shall I not drink it? Then Jesus touched the servant's ear and healed

him, and, turning to the multitudes, he said : Are ye come out as against a thief with swords and staves? I sat daily with you, teaching in the temple, and ye laid no hold on Me; but this is your hour, and the power of darkness. Then all the disciples forsook Him and fled. Then the band and the captain and officers of the Jews took Jesus, and bound Him, and led Him away to Caiaphas, the high-priest, where the scribes and the elders were assembled.

Peter and John followed afar off, even unto the high-priest's palace, and went in and sat down with the servants to see the end. A certain maid beheld Peter as he sat by the fire, and remarked—This man was also with Jesus. But Peter denied it. After a little while another person made a like remark, and again Peter denied his Lord. About the space of an hour, another confidently affirmed that Peter was with Jesus; but again Peter denied it, and while he spoke the cock crew. And the Lord turned and looked upon Peter: he spoke not, but that look pierced the heart of Peter; he thought upon the words of the Lord, made in answer to

his vehement protestations of fidelity, and he went out and wept bitterly.

The men that held Jesus mocked Him and smote Him. And when they had blindfolded Him, they struck Him on the face, and asked Him, saying: Prophecy who is it that smote Thee? And many other things blasphemously spake they against Him. The chief priests and all the council sought for a witness against Jesus, to put Him to death, and found none. Many bore false witness against Him, but their testimony did not agree. At last came two false witnesses, and said: This fellow said, I am able to destroy the temple of God, and to build it in three days.

Then the high-priest arose, and said: Answerest Thou nothing? What is it which these witness against Thee? But Jesus held His peace. And the high-priest answered, and said unto Him: I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God. Jesus said: I am; and hereafter ye shall see the Son of man sitting on the right

hand of power, and coming in the clouds of heaven.

Then the high-priest rent His clothes, and saith : What need we of any further witnesses ? Ye have heard the blasphemy : What think ye ? And they all condemned Him to death. Then did they spit in His face, and buffeted Him ; and others smote Him with the palms of their hands.

In the morning the chief priests held a consultation with the elders, and scribes, and the whole council, and bound Jesus, and carried Him away, and delivered Him to Pilate. Pilate went out unto them, for they would not come into the judgment-hall, and said : What accusation bring ye against this man ? They answered : If He were not a malefactor, we would not have delivered Him up to thee. Then Pilate said : Take ye Him, and judge Him according to your law. They answered, that it was not lawful for them to put any man to death, and, consequently, He must be sentenced by the Roman Governor. Pilate again entered the judgment-hall, and called Jesus, and said

unto Him: Art Thou the King of the Jews? Jesus answered: My kingdom is not of this world. If My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews; but now is My kingdom not from hence.

Pilate, therefore, said unto Him: Art Thou a king, then? Jesus answered: Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice. Pilate saith unto Him: What is truth?

It was a custom that the Roman Governor should release unto the Jews, at the time of their great feast, any prisoner whom they chose. They had then a robber named Barabbas. Pilate asked them whom he should release, Barabbas or Jesus which is called Christ, for he knew that for envy they had delivered Him up.

When he was sat down on the judgment-seat, his wife sent unto him, saying: Have thou nothing to do with that just man; for I have

suffered many things this day in a dream because of Him.

The chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. When Pilate again demanded which he should release, they said Barabbas. He asked then what he should do with Jesus, and they all said, Let Him be crucified. The Governor said: Why, what evil hath He done? But they cried out the more, saying, Let Him be crucified. When Pilate saw that he could not influence the multitude, he took water, and washed his hands before them, saying, I am innocent of the blood of this just person: see ye to it. Then all the people answered, His blood be on us and our children. Then released he Barabbas unto them; and when he had scourged Jesus, he delivered Him to be crucified.

Then the soldiers led Him away into a hall called Pretorium, and they called the whole band together. They platted a crown of thorns to put on His head, and arrayed Him in a gorgeous purple robe, and put a reed in His right hand, and then bowed the knee before

Him, and mocked Him, saying: Hail, King of the Jews. Pilate then went forth again, and said: Behold I bring Him forth to you, that ye may know that I find no fault in Him. Then Jesus came forth in His royal apparel, the King of kings, though wearing a mock crown. There was Majesty in every step, and divinity beamed in every glance. Oh blind Jews, could ye not see it?

Pilate said unto them: Behold the man! But they cried out, Crucify Him, Crucify Him. Then said Pilate: Take ye Him, and crucify Him; for I find no fault in Him. The Jews answered: We have a law, and by our law He ought to die, because He made himself the Son of God. When Pilate heard that his fears increased; and he went back to the judgment-hall, and said to Jesus, Whence art Thou? Jesus gave him no answer. Then saith Pilate, Speakest Thou not unto me? Knowest Thou not that I have power to crucify Thee and power to release Thee?

Jesus answered: Thou couldst have no power at all against Me, except it were give thee from

above: therefore he that delivered Me unto thee hath the greater sin. When Pilate heard that he sought to release Him, but the Jews cried out: If thou let this man go, thou art not Cæsar's friend. This last argument decided Pilate's course, and he brought Jesus forth to be crucified, without any further resistance. The soldiers smote Jesus upon the head with the mock sceptre, took off the purple robe, put on His own raiment, and led Him away to be crucified. He bearing His cross, went forth to His Crucifixion. As they led Him away, they compelled one Simon, a Cyrenian that was passing by, who came out of the country, to bear the cross after Jesus. And there followed Him a great company of people, and of women, which also bewailed and lamented Him. But Jesus turned unto them, and said: Daughters of Jerusalem, weep not for Me, but for yourselves and your children.

And they give Him to drink wine mingled with myrrh; but He received it not.

There were two thieves led with Him to be put to death. They crucified Jesus, and these

two with Him—one on the right hand, and one on the left. Then said Jesus: Father, forgive them; for they know not what they do.

And they parted His garments, and cast lots for His vesture; for it was without seam, and woven from the top throughout. Thus was the Scripture fulfilled: They parted My garments among them, and upon My vesture did they cast lots.

And Pilate wrote a title and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS. This title was read by many of the Jews; for the place of His crucifixion was near the city; and it was written in Hebrew, Greek and Latin. Then the chief priests said to Pilate: Write not The King of the Jews; but that He said, I am King of the Jews. Pilate lost all patience with this envious, blood-thirsty people, and sent back the haughty answer, What I have written, I have written.

Those that passed by reviled Him, wagging their heads, and saying: Thou that destroyest the temple, and buildest it in three days, save

Thyself. If Thou be the Son of God, come down from the cross. The chief priests, and the scribes and elders said: He saved others, Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God: let Him deliver Him now, if He will have Him; for He said I am the Son of God. Even the thieves that were crucified with Him cast the same in his teeth. One of the malefactors said: If Thou be Christ, save Thyself and us. But the other rebuked him, and said: Dost not thou fear God, seeing thou art in the same condemnation? and we, indeed, justly; for we receive the due reward of our deeds; but this man hath done nothing amiss. And he said unto Jesus: Lord, remember me when Thou comest into Thy kingdom. And Jesus said unto him: Verily I say unto thee, to-day shalt thou be with Me in Paradise.

By the cross of Jesus stood His mother, and His mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus, therefore, saw His mother, and the disciple standing by

whom He loved, He saith unto His mother: Woman, behold thy son! Then saith He to the disciple: Behold thy mother! And from that hour John, the beloved disciple, took her home with him.

From the sixth to the ninth hour there was darkness over the land. About the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? that is to say, My God, my God, why hast Thou forsaken Me? Some that stood by thought He called for Elias, and they said: Let us see whether Elias will come to save Him.

Jesus knowing that all things were now accomplished, said: I thirst; and they took a sponge, and filled it with vinegar, and put it on a reed, and gave Him to drink. Here was fulfilled the prophecy of the Psalms, They gave Me vinegar to drink. When Jesus had received the vinegar, He said: It is finished; and with a loud voice He cried, Father into Thy hands I commend My spirit; and He bowed His head, and yielded up the ghost.

The sun was darkened, the veil of the temple

was rent in twain from the top to the bottom, and the graves were opened; and many bodies of the saints which slept arose, and came out of their graves after His resurrection, and went into the holy city, and appeared unto many, and the rocks were rent. Now when the Centurion, and they that were with him watching Jesus, saw the earth quake, and those things that were done, they feared greatly, saying: Truly this was the Son of God. And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto Him; among them was Mary Magdalene, Mary the mother of James and Joses, and the mother of James and John.

And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

The Jews desired Pilate to remove the bodies before the Sabbath day, and therefore besought him that their legs might be broken. Then came the soldiers, and broke the legs of the first, and of the other which was crucified with Him.

But when they came to Jesus, and saw that He was dead already, they broke not His legs: but one of the soldiers, with a spear pierced His side, and forthwith came there out blood and water. These things were done that the Scripture should be fulfilled: A bone of Him shall not be broken. And again, another Scripture saith, They shall look on Him whom they pierced.

And after this Joseph of Arimathea, being a disciple of Jesus, but secretly, for fear of the Jews, besought Pilate that he might take away the body of Jesus: Pilate gave him leave. He came, therefore, and took the body of Jesus. Nicodemus brought a mixture of myrrh and aloes, about an hundred pounds' weight. They took the body of Jesus, and wound it in fine linen, with the spices, and laid Him in a new sepulchre, wherein never was man yet laid; it was hewn out of a rock, and they rolled a stone unto the door of the sepulchre and departed.

The chief priests and Pharisees came to Pilate, saying: Sir, we remember that that deceiver

said, while He was yet alive, After three days I will rise again. Command, therefore, that the sepulchre be made sure until the third day, lest His disciples come by night, and steal Him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said: Ye have a watch: go your way, make it as sure as you can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

## CHAPTER IX.

## THE RESURRECTION OF OUR LORD.

UPON the first day of the week, very early in the morning, Mary Magdalene, and the other Mary and Salome, set out for the sepulchre, bringing spices to embalm the body of JESUS. Mary Magdalene came first, while it was yet dark. She saw that the stone was rolled away, and supposing that the body of CHRIST was gone, she ran to tell Peter and John. While she was gone, Mary the mother of James, and Salome, the mother of James and John, came to the sepulchre. On their way, they had been wondering who would roll the stone away. These pious, active women knew that they had not strength themselves to roll it away, but this did not prevent them from doing their part; they did not fold their hands in despair, but prepared their ointments and spices, went at an

early hour, and trusted that an ever-watchful Providence would provide some way to help them in their labor of love.

And, behold, they found that the stone had been rolled away by an angel of the LORD, and he sat upon it. An earthquake heralded his coming: his countenance was like lightning, and his raiment white as snow. And for fear of him the keepers did shake, and became as dead men. The angel said unto the women: Fear not ye; for I know ye seek Jesus, which was crucified. He is not here; for He is risen, as He said. Come, see the place where the Lord lay, and go quickly, and tell His disciples that He is risen from the dead: and, behold, He goeth before you into Galilee: there ye shall see Him. These women, with mingled joy and fear, went slowly to tell the disciples; but Mary Magdalene and Peter and John were now on their way to the sepulchre. John outran Peter, and came first to the sepulchre. He looked in and saw the linen clothes, but went not in.

When Peter came he went in, and found the linen clothes carefully folded and laid by them-

selves, and the napkin that was about His head, was wrapped together in a place by itself. John no longer hesitated, but went in. He saw at once that the body could not have been carried away by stealth; otherwise the burial clothes would not have been laid aside with such precision and order. He was at once convinced that Jesus had risen from the dead. But as yet neither John nor Peter understood from the Scripture that He must rise again. They went to their homes—Peter wondering, but John believing from the first.

Mary Magdalene stood without the sepulchre weeping. While yet she was weeping, she looked into the sepulchre, and saw two angels in white, one sitting at the head, and the other at the feet, where the body of Jesus lay. They said unto her: Woman, why weepest thou? She said: Because they have taken away my Lord, and I know not where they have laid Him. And when she had thus said, she turned back, and saw Jesus standing, and she knew not that it was He. Jesus said unto her: Woman, why weepest thou? Whom seekest thou? She,

blinded with her tears, and overwhelmed with her grief, took so little notice of Him, that she did not know Him, but supposed He was Joseph's gardener; and she said: Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away. Jesus said unto her: Mary. She recognized the voice of her Lord, and said unto Him: Rabboni, which is to say, Master. She would have held Him by the feet, and worshipped Him, but He said: Touch Me not; for I am not yet ascended to My Father; but go to My brethren, and say unto them, I ascend unto My Father and your Father, and to My God and your God; for as He, by taking upon Him their nature became their brother, so they, through His death, became the children of God by adoption. Then Mary told the Apostles that she had seen the Lord, and that He had spoken these things unto her.

Immediately after this, Jesus met Mary and Salome, and He said to them: All hail! And they came and held Him by the feet, and worshipped Him. Then said Jesus: Be not afraid;

go, tell My brethren that they go into Galilee, and there they shall see Me.

Then Joanna, and the other women that came to assist in embalming the body, came to the sepulchre, and finding the stone rolled away, they entered, probably expecting to find the Marys and Salome there. But great was their consternation to find the tomb empty. But the sepulchre was not empty; for there were two angels near them with shining garments. The women were afraid, and bowed their faces to the earth; but the angels said: Why seek ye the living among the dead? He is not dead, but risen; remember how He spoke unto you, when He was yet in Galilee, saying: The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered His words, and returned from the sepulchre, and told these things unto the eleven, and to all the rest. Their words seemed to the Apostles like idle tales, and they believed them not. Then Peter went again to the sepulchre, but saw not the risen Lord, neither the angels, only

the burial clothes, as he saw them before, as they had been folded by the angels that ministered unto Jesus; and he returned wondering, and on his way, probably, at this time saw the Lord.

Two of the disciples went that same day to Emmaus, a little village about seven or eight miles from Jerusalem. They were talking of all these things which had happened. And it came to pass, that while they communed and reasoned together, that Jesus drew near and went with them. But their eyes were holden, that they should not know Him. He asked them what manner of communications are these that ye have one to another, as ye walk, and are sad? One of them, Cleopas, answered, and said: Art Thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And He said: What things? And they said: Concerning Jesus of Nazareth, which was a Prophet, mighty in deed and word before God and the people; and how the chief priests and our rulers delivered Him to be condemned to death, and have crucified Him. But

we trusted that it had been He which should have redeemed Israel; and, besides all this, to-day is the third day since these things were done. And we were astonished by the report of certain women of our company, who visited the sepulchre early this morning, and found not His body, but had seen a vision of angels which said that He was alive.

Jesus said unto them: O fools, and slow of heart, to believe all that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into glory? And He began at Moses and all the prophets, and expounded unto them, in all the Scriptures, the things concerning Himself. They drew nigh unto the village of Emmaus, and He made as though He would have gone further. But they constrained Him, saying: Abide with us, for it is toward evening, and the day is far spent. And He went in to tarry with them. And it came to pass, as they sat at meat with Him, He took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew Him; and He vanished out of their sight.

And they said, one to another: Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying: The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how He was known of them in breaking of bread. And as they spake, Jesus Himself stood in the midst of them, and saith unto them: Peace be unto you. They were affrighted, and thought they had seen a spirit. But He said unto them: Why are ye troubled? and why do thoughts arise in your hearts? Behold My hands and My feet, that it is I Myself; handle Me, and see, for a spirit hath not flesh and bones, as ye see Me have. And when He had thus spoken, He showed them His hands and His feet. And while they yet believed not for joy, and wondered, He said unto them: Have ye here any meat? And they gave Him a piece of broiled fish, and of an honey-comb. And He took it,

and did eat before them. And He said unto them again: Peace be unto you; as My Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and said unto them: Receive ye the Holy Ghost; whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.

For some reason, Thomas was not with them to see Jesus. The other disciples told him they had seen the Lord. But Thomas said he would not believe it was the Lord, except he could see in His hands the print of the nails, and put his finger into the print of the nails, and thrust his hand into His side.

In eight days, the next Lord's day, which was to take the place of the Jewish Sabbath, in the Christian Church, when the disciples were all together in a room, and the doors were all shut, suddenly Jesus stood in their midst, and said: Peace be unto you. And He upbraided them with their hardness of heart and unbelief, and He said to Thomas: Reach hither thy finger, and behold My hands; and reach hither thy hand

and thrust it into My side; and be not faithless, but believing. And Thomas answered and said unto Him: *My Lord and My God*. This could not be an exclamation of surprise said to himself; for that would be little short of profaning the name of God, and in the presence of Jesus, which none of us could believe. But St. John writes expressly that Thomas said *unto* Jesus, MY LORD AND MY GOD, by which he plainly acknowledges Jesus to be GOD. Jesus said unto him: Thomas, because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed.

He showed Himself again to His disciples on the Sea of Tiberias, where He had spent so many days with them, and wrought so many miracles. Peter and Thomas, and five other disciples, went fishing in a ship, and that night they caught nothing. When the morning was come, Jesus stood on the shore; but the disciples knew not that it was Jesus. He said unto them: Children, have ye any meat? They answered him: No. He said: Cast the net on the right side of the ship, and ye shall find. They cast, there-

fore, and now they are not able to draw it in for the multitude of fishes. John, with his great faith, said unto Peter: It is the Lord. When Peter heard that it was the Lord, he girt his fisher's coat unto him, and did cast himself into the sea. The other disciples came in a little ship, dragging the net with fishes. As soon as they came to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them: Bring of the fish which ye have now caught. Simon Peter drew the net to land full of great fishes, a hundred and fifty-three, and for all there were so many the net was not broken. Jesus saith unto them: Come and dine. And none of the disciples durst ask Him, Who art thou? knowing it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise. This was the third time that Jesus showed Himself to the disciples after that He was risen from the dead.

When they had dined, Jesus saith to Peter: Simon, son of Jonas, lovest thou Me more than these? He saith unto Him: Yea, Lord, Thou

knowest that I love Thee. He saith unto him : Feed My lambs.

He said to him a second time : Simon, son of Jonas, lovest thou Me? He said unto Him : Yea, Lord, Thou knowest that I love Thee. Jesus said unto him : Feed my sheep. He said a third time : Simon, son of Jonas, lovest thou Me? Peter was grieved because the Lord asked Him a third time ; he thought, probably, of the night of the trial, when he denied the Lord three times. He said : Lord, *Thou knowest all things*—Thou knowest that I love Thee. Jesus saith unto him : Feed my sheep. Here Peter, in plain words, testified that Jesus knew *all things*—that He was omniscient ; and we know this is an attribute belonging to God alone.

Shortly after this, the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. When they saw Him they worshipped Him ; but some doubted. Here Jesus gave them the apostolic commission, and spoke unto them, saying : All power is given unto Me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in

the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world.

Jesus says, *All* power is given unto Him. If *all* power was given to Him, then was He *Omnipotent*. There is none omnipotent but God; therefore Jesus must be a person of the Godhead, and equal with God.

Jesus said: Baptize all nations in the *name* of the Father, and of the Son, and of the Holy Ghost. Now, if the three did not constitute one God, then He would not have said in the name, but in the *names*.

There is no middle ground—Jesus is either a prophet and a man, or the Son of God, and very God of very God. If He is man, we have no more right to pray to Him, or to ask God to grant our prayers for Jesus' sake, than we have to pray to Elijah, or to the Virgin Mary. If we do not believe in the divinity of Christ, then is the name of *Christianity* a mockery, and the name of *Christian* a mere empty title.

But we know that Jesus is the Christ, the Son of the living God, and that He is our Lord and our God; we know there is salvation in no other; for there is none other name under heaven given among men whereby we must be saved. Whatsoever we ask of God we know we are commanded to ask through the merits and intercessions of our blessed Saviour.

We are baptized because Jesus gave such a command; and by baptism we put on Christ, we become children of God, and inheritors of the kingdom of heaven. But we are to remember that if by baptism we become *heirs* of heaven, we keep the title, or forfeit it, just as we keep or break our baptismal vows.

And many other signs truly did Jesus in the presence of the disciples, that are nowhere recorded; and St. John says, if all the other things that Jesus did, which are not recorded, were written every one, the world itself could not contain the books which should be written.

Finally, our blessed Lord appeared to the disciples in Jerusalem, having already fully instructed them in the things pertaining to the

kingdom of God: and here Jesus said to His Apostles: Behold, I send the promise of My Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

And now, forty days having passed since the Resurrection, Jesus led His disciples out as far as to Bethany. They asked Him if He would at that time restore again the kingdom to Israel. He said unto them: It is not for you to know the times or the seasons which the Father hath put in His own power. But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth. They were on Mount Olivet. Jesus lifted up His hands and blessed them. And while He blessed them He was taken up; a cloud received Him out of their sight, and He ascended into heaven, where He now sitteth at the right hand of God. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, which said: Ye men of

Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.

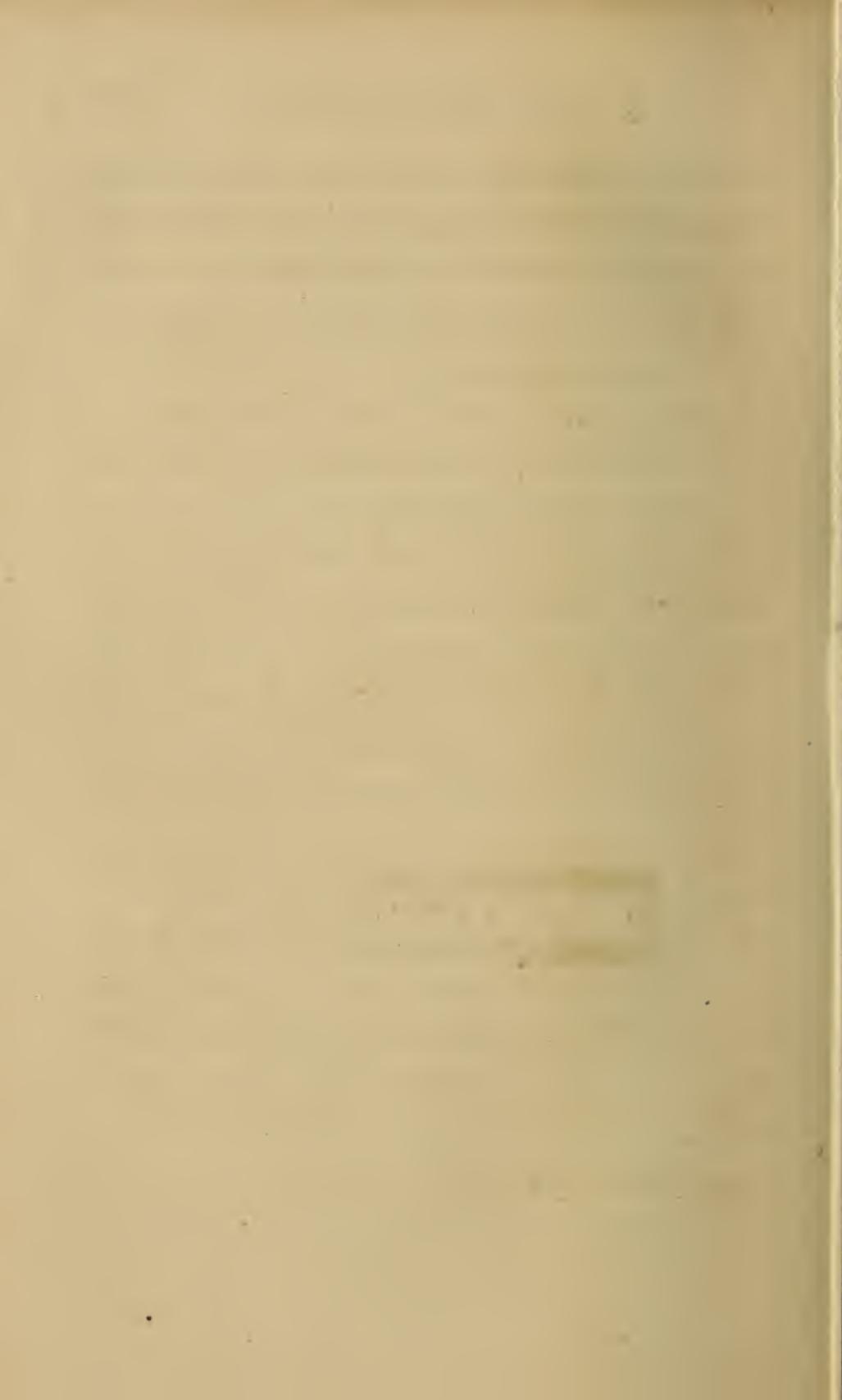
So St. John saith: No man hath ascended up to heaven but He that came down from heaven, even the Son of Man, which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted; that whosoever *believeth in Him* should not perish. For God so loved the world, that He gave His only begotten Son, that whosoever *believeth in Him* should not perish, but have everlasting life. FOR IN HIM DWELLETH ALL THE FULNESS OF THE GODHEAD BODILY.

O, Holy Father, we thank Thee, that we have been brought to know and to acknowledge the great mystery of the eternal TRINITY, and in the power of the Divine Majesty to worship the UNITY. We beseech Thee to send Thy Holy Spirit to teach the Truth to every heart, that the kingdom of GOD and HIS CHRIST may everywhere prevail, and that all men may *honor*

*the* SON EVEN as they honor the Father ; through Jesus Christ our Lord and Saviour, Who liveth and reigneth with Thee and the Holy Spirit, ever one God, world without end. Amen.

THE END.

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